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A REDEMPTIVE MODEL  
TO COPE WITH THE  
VOCATIONAL CRISES OF MINISTERS

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A Dissertation  
Presented to  
the faculty of the  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Religion

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by  
James D. Slay, Jr.  
June 1973

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*This dissertation, written by*

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## INTRODUCTION

Within the last decade unrest among many clergymen has reached alarming proportions. Disillusionment, hopelessness, apathy, are words that describe their mood. Frequently these men have attempted to resolve their problem by changing from the ministry to a new vocation. This phenomenon has aroused interest and concern throughout the church. This, in turn, has been expressed as denominations, seminaries and task forces have tried to discover the reasons for such widespread unrest and develop programs which would change this trend.

The last decade has also been marked by another phenomenon. That is, the response which the church has made to the vocational crisis has been practical and specific in nature. This practical response is seen most clearly in the new directions that have been taken in theological education. H. Richard Niebuhr was one who articulated the need for these new trends in the mid-fifties. He observed:

- (1) The tendency to re-establish or maintain, to integrate and to relate contemporary life to the traditionally basic theological studies;
- (2) the trend toward the introduction of non-theological disciplines which seem necessary both for the interpretation of theology and as a background for the practical disciplines;
- (3) the response of the seminaries to changes in emphasis in pastoral work by the introduction of new disciplines in practical theology;
- (4) an accelerated movement toward the increase of 'learning by doing' and of the participation of the schools in the work of the churches;

(5) the tendency consequent on the previous movements to develop prescribed curricula consisting of many introductory courses.<sup>1</sup>

With the exception of the program of Clinical Pastoral Education, the need for these new trends were given lip-service and treated haphazardly until the early sixties. The present study is set apart from others before it by being limited to a survey and analysis of some creative and practical responses which have been made to the vocational crisis within the last decade.

One such effort was a project sponsored by the Stone Foundation which was conducted in the Fall of 1970. In this project, seventeen seminaries across the country attempted to devise and evaluate more creative methods of teaching pastoral ministry in the seventies. The writer participated in one of these courses at the School of Theology at Claremont. The course was entitled, "Training Laymen for Pastoral Care and Social Action." A basic assumption of this course was that effective ministry to individuals in society in this decade requires learning special skills and insights in the pastoral care and social change areas. A further assumption was that the central task of the professional clergyman, in this decade, is to recruit, motivate, train and coach lay task forces for ministry. In the seventies a practical application of the doctrine of "the priesthood of all believers" must become a reality. The minister who functions effectively and with a sense of satisfaction will function as an "enabler." This has long

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<sup>1</sup>H. Richard Niebuhr, *et al.*, *The Advancement of Theological Education* (New York: Harper and Brothers, 1957), p. 21.

been a dream and a preachment in the church; it now becomes a necessity to implement this understanding of the minister's role because of the rapidly changing shape of our culture.

The thrust of this study will be to examine the model, "Training Laymen for Pastoral Care and Social Action" which was a course developed by Dr. Howard Clinebell, to increase the skills of ministers in training laymen for ministry. The writer has examined this group to measure change in "self-other" relationships, change in attitude, vocational satisfaction and professional competence. The measurement was secured by pre-testing and post-testing those ministers and seminary students who were participating in the course at the School of Theology at Claremont in the Spring of 1972.

The working hypotheses of this project are as follows:

1. The vocational crisis is a crisis of competence. Available research indicates that is one reason for the vocational crisis among ministers. He feels unable or is unwilling to meet his pastoral responsibility.

2. The vocational crisis is a crisis of "Christian Community" or "Koinonia." Ministers are cut off from "peer" support. They either do not choose or do not have a base of mutual support. This crisis of "isolation" often leads to a move "away from" the ministry.

3. A model which addresses this crisis redemptively, giving ministers in vocational crisis the capacity to cope, is the "action-reflection teaching model" used in the course, "Training Laymen for Pastoral Care and Social Action." The course is effective because it



increases the minister's skills in the training of laymen for ministry and thereby his sense of competence and at the same time facilitates a new awareness of the possibilities of "Christian Community" among the ministers' peers. One of the negative results of the sense of incompetence among ministers is that of contact with those persons who are facing similar crises. It is interesting that the *one* who is most responsible for creating a climate of trust and openness finds this so alien to his own experience.

4. When the minister is given a new sense of competence and a new sense of "Christian Community" his satisfaction in his chosen vocation and his effectiveness there is changed positively.

The methodology which will be used in this study will be to describe in Chapter I the vocational crisis. Included in this chapter will be an examination of its scope and some of the causes. Those causes which are most relevant for our study have to do with: 1) job stress and vocational conflict; 2) marriage and family problems; 3) career stress and the crisis of capacity; and 4) personal sources of stress. Chapter II is "a review of some constructive approaches to the crisis," devised by others, which increase the competence and sense of community of ministers. Four "models" were selected because they reflect the increase of competence and skill and because they rely upon the experience of "Christian Community." (Chapter I and Chapter II are based on library research.)

The first model is a training effort accomplished in the life of the parish which carries with it a built-in opportunity for contin-

uing education. The second model describes a support base for ministers just out of seminary through peer groups. The third has to do with the retraining of men in the parish with an emphasis upon handling the dynamics of change. Finally, the fourth model focuses upon passivity and isolation in an attempt to give men in the ministry a greater sense of relationship through an organization for vocational progress.

Chapter III is a statement of the theological-psychological implications of my library research.

Chapter IV is entitled, "A Redemptive Model: 'Training Laymen for Pastoral Care and Social Action.'" The writer gives a rationale and course design for the training group of ministers and seminary students.

This study is limited to a measurement of the changes that occurred in the participants in the course, "Training Laymen for Pastoral Care and Social Action." This course was taught by Howard Clinebell at the School of Theology at Claremont in the Spring of 1972. The study does not include a "control group" of ministers and students who did not participate in the training course.

An assumption has been made by the writer that there are measurable changes in the minister's sense of competence and his awareness of "self-other" relationships which are necessary in the experience of "Christian Community." The instruments used to measure these changes are the Personality Orientation Inventory by Shostrom and the Fundamental Interpersonal Relations Orientation-Behavior by

Shutz. The first instrument was chosen because it measures the "self-actualizing" values of persons. The second, because it measures how persons act in interpersonal situations and it predicts the interaction between persons. A questionnaire used was an "analysis of personal satisfaction and vocational competence" (developed by the writer). The group life inventories were used at three points during the progress of the course, the first after the second class session, the second at the mid-point of the course and the third at the end. In addition, each student kept a log based on his experiences and learnings. The data from these logs is included in our findings.

An analysis of the findings will consume a major portion of this chapter. Finally, the writer will give his conclusions which include suggested directions for present and future theological training.

## CHAPTER I

### THE VOCATIONAL CRISIS IN MINISTRY:

#### A REVIEW OF LITERATURE

##### The Scope of the Crisis

In June of 1971 the Ministry Study Board issued a report to the General Board of the National Council of Churches. This was a result of a study of vocational stress among five thousand ministers from twenty-one denominations. Dr. Edgar W. Mills, assisted by Dr. John P. Koval and Richard Bell, were commissioned to conduct this study on behalf of the National Council of Churches. The study revealed that four out of five ministers experience severe "stress." The authors of the study made a distinction between "first level" and "second level" stresses. They defined "first level" stresses as those produced by excessive tension and failure to master difficulties. The "second level" stresses were more severe and often caused the minister to consider withdrawal from his ministry.<sup>1</sup>

In over half of the cases, severe stress upon clergymen was generated from "personal differences with individual parishioners getting caught in the cross fire of already existing conflicts."<sup>2</sup> These conflicts centered around social and political ideologies. The

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<sup>1</sup>Edgar W. Mills and John P. Koval, *Stress in the Ministry* (Washington: Ministry Studies Board, 1971), pp. 1-8.

<sup>2</sup>*Ibid.*, p. 13.

conflict was further complicated by the pressures to raise church finances, the tensions involved in adjusting to new congregations and the differences between fellow staff members or a senior pastor.

The study further revealed that one-third of the respondents were uncertain about their vocation and worried about their educational competence. Another twenty-five percent said they had difficulties which stem from personal problems such as financial strain and illness. Another seventeen percent mentioned marital family strains. "This" Dr. Mills added, "is quite a substantial minority confirmed by other research which shows that pastors regard their wives as the most important persons in their career systems and that the relationship between the husband and wife is a critical factor in his work decisions."<sup>3</sup> To cope with this stress, sixty percent of the ministers said they depended upon independent action--changing jobs, work habits or places of work. Some sought informal advice from others, usually among their peers, and a few turned to professional counsel. One of the significant insights from this study indicated that only one-sixth of the clergymen listed prayer and acts of faith as a help in resolving the problem.<sup>4</sup>

#### Causes of the Crisis

Researchers have invested enormous amounts of energy in describing and defining those factors which seem to contribute to the vocational crisis in ministry.

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<sup>3</sup>*Ibid.*, p. 22.

<sup>4</sup>*Ibid.*, pp. 25-38.

In a study of why men leave the ministry, an extremely varied list of reasons for clergy career change was given--stress among family situations, a sense of inadequacy, job placement problems, work frustrations and personal illness. They added in this study that withdrawal from church related ministries often results from the combination of loss of hope that one can improve his situation.<sup>5</sup>

Stress in the ministry is attributed by Biersdorf to the church's inability to respond adequately to change.<sup>6</sup>

Hadden recognizes an "identity crisis" in the Protestant ministry and attributes it to the growing conflict between pastors and laymen over authority, belief and purpose in the church. He sees the vocational crisis as caused by an ideological conflict.<sup>7</sup>

Robert M. Collie whose responsibility it is to serve as a pastoral counselor for ministers has defined the difficulties with which ministers are trying to cope under four broad groupings. Each of these can be generalized as feelings of "entrapment."<sup>8</sup> The groupings are as follows: vocational, marital, intrapersonal and professional role.

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<sup>5</sup>Gerald John Jud, Edgar W. Mills, and Genevieve Walters Burch, *Ex-pastors: Why Men Leave the Ministry* (Philadelphia: United Church of Christ, 1970), p. 233.

<sup>6</sup>John E. Biersdorf, "Crisis in the Ministry," *IDOC International North American Ed.*, No. 24 (April 24, 1971), 27.

<sup>7</sup>Jeffrey J. Hadden, *The Gathering Storm in the Churches* (New York: Doubleday, 1969), pp. 211-218.

<sup>8</sup>Robert M. Collie, "Counseling the Middle-Yeared Pastor," *Pastoral Psychology*, XXI (March 1971), 52.

The Mills-Koval study, already cited,<sup>9</sup> presents categories that are more relevant inasmuch as they are based upon the causes of stress as identified by the ministers themselves. For the purposes of our project we will utilize the four areas identified in the Mills-Koval study, expanding them where other research warrants this.

*Job Stress and Vocational Conflict.* Almost two-thirds of the ministers who responded to the Mills-Koval study attributed their stress to job related problems. The major form of stress for the Protestant clergy is in the area of personal and ideological conflict with parishioners. For example, about one in seven reports specific kinds of personal problems with "trouble making" parishioners and the like. An additional nine percent report differences in religious, social or political ideology with their parishioners and another five percent report personal problems of a sort pertaining to personality clashes, lack of communication and others. This means that nearly a third of all the Protestant clergy reporting stress, indicate that at least one component of their major career stress involves personality or ideological conflict with individuals within the church.<sup>10</sup> Samuel W. Blizzard identifies work-time demands upon Protestant ministers as stress producing. His study indicates that Protestant ministers spend most time doing those tasks which they enjoy least and feel ill

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<sup>9</sup>Mills and Koval, *op. cit.*, pp. 13-22.

<sup>10</sup>*Ibid.*, p. 13.

prepared for, while their favorite skills are less used.<sup>11</sup>

In a study done by Edgar W. Mills in 1966 of sixty United Presbyterian ministers, he discovered that those men who left the ministry to move into secular work left for what he defined as "push" themes (church conflicts, sense of hopelessness, marital and health crises). One-fourth of the number he studied left for these reasons. Three-fourths of this group moved to graduate study, church executive service or to another parish. They were motivated by "pull" themes, such as an attractive job offer or "push-pull" themes such as restlessness and family needs.<sup>12</sup>

This job stress has been more explicitly defined as role conflict. That is, because of the contradictory roles and expectations, both of the minister and his parishioners, the minister often finds himself unable to reconcile the two. This is supported by a study of "Role Conflicts of the Urban Protestant Parish Minister--The City Church" by Samuel W. Blizzard.<sup>13</sup> This has been confirmed by other subsequent studies. For example, Edgar Mills in 1968 examined "Role

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<sup>11</sup>Samuel W. Blizzard, "The Minister's Dilemma," *Christian Century*, LXXIII:17 (April 25, 1958), 508-10.

<sup>12</sup>Edgar W. Mills, "Leaving the Pastorate," (Ph.D. dissertation, Harvard University, 1966) cited in Robert J. Menges, "Studies of Clergymen: abstracts of research, supplement 1," *Ministry Studies* I:3 (October 1967), 51.

<sup>13</sup>Samuel W. Blizzard, "Role Conflicts of the Parish Minister," *City Church*, VII:4 (1956), 13-15, cited in Paul S. Higgins and James E. Dittes, "Change in Laymen's Expectations of the Minister's Role," *Ministry Studies*, II:1 (February 1968), 5.



Conflict Among Clergy."<sup>14</sup>

James D. Anderson, Director of Parish Development of the Diocese of Washington D.C., offers a final touch as a result of his research, "Conflict of the minister's role is due to ambiguity and a lack of clarity rather than actual disagreement."<sup>15</sup>

*Marriage and Family Problems.* About one-fifth of those reporting in the Mills-Koval study indicated that stress had its roots in marriage and family problems. That is, as a direct result of the marital conflict or divorce.<sup>16</sup> In the counseling experience of Robert M. Collie, this factor was listed as one of the major difficulties with which ministers are trying to cope. Collie's concern is with two groups of ministers. One, those who should get out of their marriage relationship because of the unrecognized neurotic motivations which brought them together, which--if continued, would be mutually destructive--and they remain in because of a fear of what a divorce might do to their relationship with the church.<sup>17</sup> The other group which is mentioned by Collie, are those couples who agree to an armed truce or ossify their problem areas by subconscious agreement not to deal with

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<sup>14</sup>Edgar W. Mills (ed.), "Role Conflict Among Clergy," *Ministry Studies*, II:3-4 (1968), 47-49.

<sup>15</sup>James D. Anderson, "Pastoral Support of Clergy--Role Development within Local Congregations," *Pastoral Psychology*, XXII (March 1971), 14.

<sup>16</sup>Mills and Koval, *op. cit.*, p. 22.

<sup>17</sup>Collie, *op. cit.*, p. 52.

them. "This" he says, "makes a minister unable to function effectively as a pastoral counselor because of his own inability to face or resolve his own marital problems."<sup>18</sup>

The stance which the church has traditionally taken on the matter of divorce, especially the divorce of ministers, has most often been unbending. The entrapment which the minister experiences is partially real, but also partially imagined. In the last decade, within the United Methodist Church it has become possible for a man to dissolve an unhealthy marriage and continue in his parish or be moved to another. It is a hopeful sign that the church is dealing with this form of stress more redemptively.

*Career Stress and the Crisis of Capacity.* Dr. Thomas E. Brown describes the seven crises of the minister in his article, "Vocational Crises and Occupational Satisfaction Among Ministers." One of these is the crisis of capacity which he says, "has to do with the questions the minister raises about his own adequacy for the demands of the profession or the particular position he currently holds or questions which may be asked out of either a positive or negative attitude towards one's self and work."<sup>19</sup> The question of adequacy is characteristic of almost any profession. The feeling of inadequacy may be real and when this is true, it can be traced to varying sources. Jud, Mills

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<sup>18</sup>*Ibid.*

<sup>19</sup>Thomas E. Brown, "Vocational Crises and Occupational Satisfaction Among Ministers," *Princeton Seminary Bulletin* (December 1970), 4.

and Burch<sup>20</sup> point to the inadequacy of much of ministerial training. They observe that, "Young people choose the ministry with one set of ideals and occupational images, they are introduced to a radically different set in the seminaries and when they emerge as neophyte ministers in the local parishes, they discover additional roles and obligations for which they were never trained."<sup>21</sup>

Nearly one-fourth of the men reporting in Mills-Koval study felt that uncertainty about occupational choice, uncertainty about taking a new church or assignment, interrupted or inadequate education and actual unemployment had been causes of major stress for them over the years. Mills and Koval noted that, "These are essentially career problems more related to structures for recruitment, education, placement and career support than they are to the pastor's daily work and relationships in the congregation."<sup>22</sup>

It is out of a sense of inadequacy then that a minister may question "the motivation which brought him into the ministry in the first place."<sup>23</sup> Self-doubt becomes a question and self-acceptance becomes a problem in the face of "the call" without a sense of adequacy to fulfill that "call."

These feelings of ambivalence and uncertainty which the young

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<sup>20</sup>Jud, Mills and Burch, *op. cit.*, p. 83.

<sup>21</sup>*Ibid.*, p. 84.

<sup>22</sup>Mills and Koval, *op. cit.*, p. 22.

<sup>23</sup>Collie, *op. cit.*, pp. 50-51.

minister has are reflected in the fact that forty-two percent of those reporting "second level" stress, the kind of stress which would push him away from his vocation, were in their first five years of ministry.<sup>24</sup>

*Personal Sources of Stress.* In addition to the other causes of vocational crisis, twenty-five percent of the ministers responding in the Mills-Koval study, identified personal sources of stress. Two-fifths of these consisted of financial problems with another fifth due to the pastor's physical illness and the remaining group divided between mental health and other personal problems. This evidence is supported in the study done by Dwight Cumbee in a comparative study of the health problems of one thousand, thirty-nine ministers and one thousand, thirty-nine laymen in a North Carolina Baptist Hospital. Mr. Cumbee carefully analyzed the hospital records from the period 1944-1959. He studied the Caucasian male chosen indiscriminately from the records. The two groups were similar in geographic and cultural background, in age range and marital status. Three-fourths of the ministers were Baptist. Some of the results of this study are as follows: 1) Overweight was more of a ministerial than a lay problem; 2) Laymen seemed more prone to serious mental disorders while clergymen had much higher occurrence of the less serious psychoneurotic and psychosomatic complaints; 3) Overwork and vocational tensions were more of a

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<sup>24</sup>Mills and Koval, *op. cit.*, p. 11.

ministerial problem.<sup>25</sup> The evidence indicates, to this writer, a result of unresolved tension which sometimes shows itself in imagined as well as real sickness. The compulsive behavior pattern which was symptomized by the overweight of ministers and the overwork syndrome, also, are indicative of pressures unresolved.

It is impossible to separate the various causes of stress because of their interconnectedness. One's sense of inadequacy in his vocation will affect negatively both his relationship to his job, his parishioners and his family. Limited marital relationships at the same time affect his health, his job and his vocational competence.

It is the conclusion of this writer that there is a common thread which runs throughout the causes and sources of the minister's vocational crisis. The thread is characterized by a sense of non-competence and experience of isolation. The experience of isolation is seen most vividly in the ways in which the respondents in the Mills-Koval attempted to resolve their stress. One-third of the respondents resolved the crisis alone. Sixteen percent relied upon religious help, such as prayer, meditation and Biblical insights. Thirty-two percent used the aid of their peers through informal consultation and fifteen percent relied upon formal consultation.<sup>26</sup> From this evidence alone we may conclude that the support system for ministers is not adequate

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<sup>25</sup>Dwight W. Cumbee, "The Minister's Health," (M.Th. Thesis, Southern Baptist Theological Seminary, 1960) cited in Menges, *op. cit.*, p. 61.

<sup>26</sup>Mills and Koval, *op. cit.*, p. 25.

for the majority of those in stressful situations. Of those reporting success in stress resolution, the ones who sought formal or informal support had the highest degree of success. Those who relied only upon themselves reported fewer successful outcomes in resolving their stress.

By way of summary, the minister's support structure is complex and differentiated. In problems related to his local church job, he looks almost entirely to fellow clergy and denominational superiors, wife and members of the congregation. When stress arises from career problems, he relies mainly upon his peer and denominational colleagues and his wife, with occasional help from church members, other professionals and friends. In marriage and family based stress, the pastor again gets most help from colleagues, although he looks to psychotherapists, other professionals, wife, friends, church members and other family members for help with specific problems. For personal stresses his support system is similarly broad, chiefly involving colleagues, wife, therapists and occasionally other professionals and members of the congregation.<sup>27</sup>

There seems to be a conflict in writing about the minister's isolation and at the same time help received from so many sources. Mills and Koval handle this discrepancy in this way--the support system that has been described reflects help received rather than actively sought. That is, only when the stressful situation becomes severe is

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<sup>27</sup>*Ibid.*, p. 26.

the barrier broken down so that a minister in need will accept help from one of his peers. However, help is rarely accepted from "ministers in general," it is usually a specific person who gives the support. It is the opinion of Mills-Koval that ministers may distrust the general class of "fellow ministers," but have much confidence in specific individual clergy close to them.<sup>28</sup>

Robert M. Collie helps in bringing into focus the causes of the vocational crisis along with some possible solutions. While his responsibility has been to deal mainly with ministers in their middle years, what he concludes is relevant to all. He observes, "Frequently I see ministers . . . seeking new directions. What I sense is the basic need for new dimensions."<sup>29</sup> It is the purpose of this writer to describe, on the basis of available research, the "new dimensions" which are available both to the ministerial student and to the minister in the parish.

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<sup>28</sup>*Ibid.*, pp. 36-37.

<sup>29</sup>Collie, *op. cit.*, p. 53.

## CHAPTER II

### A REVIEW OF SOME CONSTRUCTIVE APPROACHES TO THE CRISIS

In this chapter we will describe some constructive models which are available both to the ministerial student and to the minister in the parish. Each model has been used effectively in increasing the competence and skill used in ministry, and each has relied heavily upon the experience of "Christian Community." That is, the effective training models have been so, not only because of the context of support in which learning has taken place. Whether in the seminary, the parish, or both, these experiences have provided "new dimensions" to the persons involved. Two insights from research are helpful in understanding the rationale of these constructive approaches. One study transcends the usual service of the researcher in offering ways in which stress can be used by ministers for constructive outcomes. James Dittes sees the phenomenon of resistance in the parish as a crucial opportunity as well as a vexing problem and he offers both hope and help in turning the inevitably resulting stress to a positive end.<sup>1</sup> He also sees the "on-the-spot" quality of the ministry as the source of both dilemmas and challenges and he urges the pastor to accept and celebrate conflict as an occasion for faithfulness.<sup>2</sup> The results of

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<sup>1</sup>James E. Dittes, *The Church in the Way* (New York: Charles Scribner's Sons, 1967), p. 123.

<sup>2</sup>James E. Dittes, *Minister on the Spot* (Philadelphia: United



his study are basic to the constructive models that we shall present and also to the thesis of this study. Although Dittes does not use the term, his concern clearly involves the reduction of "first" and "second" order stress to problem solving dimensions. A relevant and constructive teaching model will provide the opportunity to experience conflict (by making the parish the training ground), and an opportunity to reflect upon and learn from this conflict in a context of "Christian Community." Thus, the ministry is made more manageable and thereby more rewarding.

A second work which has relevance is that of Phillips and McDill. The finding of this study is that the problem is not that stress exists in the ministry, "in fact fidelity to the Christian gospel guarantees extraordinary stress in service, but there is a belief that occupational stress often springs from *a breakdown in problem solving* rather than from sin, disease or pathogenic conditions."<sup>3</sup> If their results can be trusted, the individual minister's effort would be directed to the *reduction of stress* to the problem solving level where he can remove its causes. A real problem is that so little is understood about the sources and solutions of career related stress and that our ignorance keeps us from maximizing the minister's capacity to use stressful experiences as growth inducing.

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Church Press, 1970), p. 49.

<sup>3</sup>Robert D. Phillips and Thomas H. McDill, *Mental Health and the Ministry* (Atlanta Assembly Committee on the Minister and His Work: Presbyterian Church of the United States, 1966), p. 27.

Two factors that contribute to our study and which are a part of the educational theory of each constructive approach examined are: One, growth can come from the conflict, even that conflict inherent in the minister's task. It is, therefore, not to be avoided, but incorporated into the training system by making the parish the training ground for ministers. Two, an increase in the skills of problem solving can help reduce severe stress to the point that its causes can be removed. Both of these insights emphasize the need for making the ministry meaningful by making it more manageable and reality oriented.

By providing a learning situation which is reality oriented (that is, in the life of the parish) and by increasing the skills of problem solving (which involves problem definition, vision-goal setting) the minister is able to experience a sense of competence in the context of "Christian Community." It is in these ways that each of these approaches is related to the course which we have studied in depth, "Training Laymen for Pastoral Care and *Social Action*." All of the models chosen have proven effective in enabling ministers to cope with their occupational stress. It is not the attempt of this writer to include all projects that have been attempted, but to survey those which have been most relevant to this project.

#### Inter-Met: On-The-Job Theological Education

Dr. John C. Fletcher is Director of Inter-Met which is an Inter-faith Association in Metropolitan Theological Education. The basic working hypothesis of this experiment is that "The primary site for education for the ministry should be the job of ministry in

congregation and community."<sup>4</sup> An amplification of these hypotheses is that a group of candidates for ordained congregational leadership, educated while employed in ministerial tasks carried out in congregation and community, supported by an inter-faith organization, will:

1) Develop more competence in the tasks of ministry; 2) Develop more confidence in the values underlying their profession; and 3) Test as well academically when compared to their counterpart from existing seminaries or consortium arrangements. In the testing of these hypotheses Inter-Met has adopted several objectives. They are as follows:

1. In the educational process students must be linked to representatives of the key groups addressing ministers and recognizing their competence.
2. The primary site for education for the ministry should be the job of ministry in congregation and community.
3. The appropriate setting of teaching for the ministry is in relation to the problems ministers actually face.
4. Ministers who will administrate need early experience in managing economic, organizational and human resources.
5. Continuing education of ministers should be related to their congregational experience and organically linked to basic education.
6. Standards for degree, certification and ordination should be high and uphold a tested competence in carrying out the tasks of the ministry.
7. The two basic communities to which a student should belong during his education are a congregation in which his tradition is being acted out in relation to contemporary society and in an interreligious group of his peers in the ministry. These are, in growing measure, the two major

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<sup>4</sup>John C. Fletcher and Tilden H. Edwards, Jr., "Inter-Met: On-The-Job Theological Education," *Pastoral Psychology*, XXII (March 1971), 21.

reference groups for ministers in the metropolitan area. The latter should assist in overcoming the denominational isolation of seminaries.

8. Candidates for the ministry should be recruited from the most diverse cultural, economic, and racial backgrounds. During the period of the experiment, candidates from the metropolitan area will be preferred. In selection, emphasis will be placed on the candidate's readiness to participate in an on-the-job style of education. Educational prerequisites are related to his denominational requirements. The members of Inter-met represent a wide spectrum of religious, economic and cultural life-styles in the Washington area.

9. Candidates for the congregational ministry should be supervised during their education by an experienced pastor and lay group who are trained to evaluate the candidate's work. This principle is a prerequisite for any in-service education program. Each Inter-met student will have such supervision.<sup>5</sup>

The experiment has two goals. One is to develop a metropolitan-wide system of theological education which integrates preparation for ministry into a career-long pattern of continuing education. The key function of each component in the organization are: 1) On the job lay training committees and pastoral supervision for each candidate; 2) Peer and Core groups. These groups would be composed of seven members from diverse backgrounds and different denominations. The primary function would be to provide the student with experience in a peer group devoted to professional development--reviewing cases, relating theory and practice, supervising one another; 3) Staff. A staff, inter-faith and inter-disciplinary will number one for every ten students in the project. They will be full time employees of Inter-met and will function on contract, renewable annually with the policy

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<sup>5</sup>*Ibid.*, pp. 24-26.

making body of the organization; 4) College of Preceptors. The faculty of Inter-met named, The College of Preceptors, will be composed of those seminary and university teachers, clergy and laity in the metropolitan area who want to teach, minister and train under field conditions; 5) Review Committee. Evaluation will be the primary method of judging the quality of work done by Inter-met students. They will make reports to the student's denominational board and to their parishes. In addition, they will report to the employers of Preceptors on their performance as well as to the policy making group of Inter-met on the adequacy of staff members. The Review Committee is directly responsible to those who make policy for the project.<sup>6</sup>

A second goal of Inter-met is to effect a richer and more accountable structure for education for congregational ministers. This goal is to be achieved through the educational model which incorporates a vigorous screening process which makes it very difficult for a student to enter and very easy to leave. The key word in describing this educational model is responsibility since his learning will come out of the work which he does. This is a most important facet of the program.<sup>7</sup>

The first year in the Inter-met program a variety of experiences are offered to explore the ministry as to the actual tasks that are required in the parish and in the community. Interestingly enough,

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<sup>6</sup>*Ibid.*, pp. 27-28.

<sup>7</sup>*Ibid.*, p. 28.

the emphasis is placed upon the student's evaluation of his work as well as the evaluation of those working with him. Most of the student's time will be spent on his job with supervision from trained pastors and laymen and his "core group." He will attempt to clarify the role of the clergyman in his tradition as it relates to his own task as well as exploring the internal and external organizational problems of the congregation as they relate to other systems in the community. The substance of discussion in the core group will be the experience from the student's job. The core group is led by one staff member and two preceptors. Course work in the seminary accompanies his work during the first year if, and, as it is needed.<sup>8</sup>

By using this educational model, the student, in experiencing the specific tasks of ministry, identifies both his skills and his limitations. He then negotiates for the kind of education that he will need to build a program of long-term career goals for his ministry and plans by which this can be reached. He decides at the end of the year on the basis of his evaluation whether to stay with Inter-met or to go back into a more traditional program of theological training.

If the student decides to continue on the basis of his evaluation he lists his problems and needs and negotiates again the courses which will be helpful in meeting these problems and needs. The process is one which flows out of the individual's need and commitment, with the added features of careful and continuous supervision which enables

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<sup>8</sup>*Ibid.*, p. 29.

the student to evaluate in order that his needs and goals can be clarified and brought into sharp focus.

The third year of this program would follow the same pattern as the second, giving the student still another chance to refine the specific goals which are fitting with his aptitude and motivation.<sup>9</sup>

The beauty of this program is that it serves as a "preventive crisis model," that is to say, there is a total integration of the "energies and ideals of youth" with the realities of the functions of pastoral ministry added to a careful understanding of the changes that are occurring in the culture in which the church is set.

This relevant ministerial training model which is problem oriented and which focuses upon continuing education is one effective method for dealing with realistic expectations so far as the effect of ministry is concerned. The dimension which is also incorporated in this model, but which has not been spelled out, is the creation of a sense of "groupness" or "community" which is based not only in the training system, but in the system in which the minister is to work. The result then is not only an increase in the sense of competence, but this competence is realized within the context of "Christian Community."

"Professional Development Groups for Support of New Ministers"<sup>10</sup>

Robert Mahon, Clinical Psychologist in Silver Spring, Maryland,

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<sup>9</sup>*Ibid.*, pp. 29-30.

<sup>10</sup>Robert Mahon, "An Example of the Use of Professional Development Groups in Support of New Ministers," *Pastoral Psychology*, XXII

was given the task by the Episcopal Diocese of Washington to develop an in-service training program for men in their first year of ministry. The purpose of this was to serve as a bridge from the seminary to parish life. The specific focus of the program was to develop harmony between the clergy, especially in terms of relationships between senior ministers and their assistants. The method used was the assigning of a deacon to a priest, the priest assuming the role of supervisor.

The program began with an intensive weekend in which the priests and deacons spent time in becoming acquainted with each other along with the psychological staff who was to consult with them. The most interesting result of this encounter was to discover what was happening in these groups and to see the relationship which closely resembled the conflict within the institutional church and individual parishes. That is to say, these men, young and old, with varying theologies and ideals, found that the vast differences created conflicts within the groups. The conflicts were much like those found in any local parish. This was very quickly turned into a learning situation which was most productive. Among the learning that came out of this experience was the problem of relating to church authority. The priest represented this authority to the young deacons and seemed to lack empathy in relating to them. These insights were helpful both to the priests, caught up in this role of authority, and the deacons who would some day find themselves in the same place. Another learning

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(March 1971), 30-38.



was the value of sharing questions, doubts and confusions. Rather than creating further disorder it was found that this sharing was the highlight of the experience.

The most important learning so far as Dr. Mahon is concerned came when the staff began in earnest to point out the contempt, intolerance and insensitivity that had been conveyed in these various groups as persons dealt with each other. The redemptive result was that the groups took responsibility for their behavior and decided that it would no longer be tolerated.

This training model has its limitations. While great insight and experience was given in the dynamics of change, the specific problems of the parish which the young deacons were to face, were not dealt with. The microcosm which reflected the larger parish problems did, however, lead them into experiencing the kind of conflict that can come as a result of clergy-lay distance and misunderstanding.

The competence which came as a result of the experience of these young men was in sharing honestly their feeling of limitation and inadequacy, both to their peers and finally to their superiors. The positive gain was in beginning at each individual point of need to learn from the experience and expertise of the other--both peers and superiors. This model has possibilities within the framework of the United Methodist system, especially in relationship to multiple staff situations and in relationship of the District Superintendent and his pastors.

"Continuing Education as A Peer-Support Experience in the Dynamics of Change"<sup>11</sup>

This model is significant because it goes beyond the training model of seminarians to the support of men already involved in ministry. Its focus is simply "to affirm the person of the minister and then help him to develop skills appropriate to the practice of ministry in a time of social and institutional upheaval."<sup>12</sup>

Dr. Bennett J. Sims, Director of the Continuing Education Program of the Virginia Theological Seminary, calls attention to the dramatic changes that are taking place among Christian priests and ministers by saying, "The ethic of self-realization is now preferred to the ethic of self-denial." This is a most dramatic way of expressing the change in the way in which the minister of today sees himself. The tragic fact, however, is that often because of his isolation from others, he feels that he is the only one who has come to this feeling about his life. Dr. Sims feels that this then becomes a focus of the ministry that this quest for self-fulfillment be recognized and supported by a training model for men in the parish.

In addressing the problem of continuing education among ministers, it was admitted that there needed to be a relationship among the men in small groups. This was the first programmatic decision. A

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<sup>11</sup>Bennett J. Sims, "Continuing Education as A Peer Support in the Dynamics of Change," *Pastoral Psychology*, XXII (March 1971), 39-43, 66.

<sup>12</sup>*Ibid.*, p. 39.

second decision was to develop a program that would represent a middle distance between existing short-range and long-term training efforts. Thus an attempt was made to eliminate the tendency for this model of continuing education to be discontinuous. The problem was then of how to construct and create a job-learning experience that would stay in touch with each man back on the job. The main operational factors in shaping the program were: 1) Collegial groupings; 2) A mid-range time frame; 3) A combination of discrete and back home components.

In April and May, 1967, six experienced clergy from six different traditions were enrolled in a three-phase program. Six weeks in residence at the seminary, ten months in a reporting relationship with back home and one week in a close-out conference as a group at the seminary. In January of 1971, the program had involved twelve of these three-phase cycles.

The heart of the program is the opening six-week residential phase. It is divided into four major components: personal change, theological change, social change and institutional change. There is no way to divide them since all four of the parts overlap. Basically the whole process is that action-reflection model in which whatever happens is curriculum.<sup>13</sup>

The group would halt, look for meanings in the process, try to find uses as persons in the prime relation networks of church, of family and home, and, of the group itself. An important part of the design is the evaluation which occurs during the process and at the end of each course.

In the article describing this project, the design had evolved

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<sup>13</sup>*Ibid.*, p. 41.

to this point:

1. A beginning forty-eight hour retreat away from the seminary. The purpose is to let every man unwind from the strain of arranging his life to be absent from job and family for six weeks and try to get in touch, at least in a preliminary sense, with his peers who up to that point were only strangers.

2. A long weekend, Thursday-Sunday, of human relations training, with at least an equal number of laity. The purpose at this time is to sensitize the men to group process and open doors to use the peer group for deeper self-understanding.

3. After a day of debriefing and another day of rest, three days are involved in career assessment under the leadership of a management consultant. Here it is the purpose of the design to assist each man in identifying his talents and strengths. It is here that the person gets in touch with his sense of competence as he moves from the role of 'reactor' to that of becoming an 'actor.' The result of both the human relations training and re-assessment seminars is that the minister gets into focus that in order to find self-fulfillment there will be required a very disciplined process of learning.

4. The next major component is an exploration or 'process' theology. Marked in advance of his coming, each man receives a small book distilling the thought of Alfred North Whitehead. He is asked to pre-involve himself intellectually by examining a philosophical base for reconceptualizing Christian doctrine. A full week is spent in wrestling with what seems to us the major faith problems of our time. The focus is on fashioning a fresh Biblical doctrine of God in terms of an evolutionary world.

5. A full week then is spent in the area of social change. Resource people are presented who help in the understanding of the dynamics of change. This week concludes with a day-long seminar under the leadership of a theologian in the area of social ethics. This is an attempt to correlate the learnings and tie them into the development of a theology that is dynamic.

6. The final two weeks are a beginning of a re-entry process. This is done by looking at case studies of churches within the area. Each man is required to write a paper which would be related to the projects discussed or projects related to his own parish. His projections are written from a model that seeks to assist a man and deal concretely with one area of institutional change which he wants to undertake in the first year back on the job. It is in this way that the minister keeps in touch with the seminary on a quarterly basis. These quarterly contacts are

designed as 'conflict measuring' instruments. The conviction is that conflict is inevitable and that the ministry of renewal is one that handles conflict creatively as opportunities for learning instead of occasions for aggressive defensive behavior. The assumption is that a change oriented ministry never divides the congregation it only exposes the division which are concealed for reasons of fear, of conflict and distrust of self and others. Reconciliation comes in the creative and redemptive handling of conflict.

What is sought after in the measurement is to discover the level of a man's courage to love--his capacity to hold himself to the task of patient plugging for change in himself and others and in the system over which he presides.

The return conference at the year's end is designed according to the results which come from the final report. What the men want most is just to see each other, but in this "being" together, they are able to review their ministries with reference to their projection papers of a year earlier. They spend the final two days developing fresh projections as agents of change.

Dr. Sims has this conclusion,

What really happens through all of this is every man's own story to tell. For most, we think it would be a good story. There are many who say they are still in the ministry because of it. There are others who were helped out of the parish ministry and to ministries more appropriate to their developing maturity and skills. There is one who left the parish as a result and is now returned to repeat the year with us again for strengthening and retooling. The most touching outcome was offered by one of the Jesuits that came. At the final evaluation he said, 'This experience has helped me to say thanks for two things. First, I'm glad to be a Roman Catholic, but best of all, I'm glad to be me.'<sup>14</sup>

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<sup>14</sup>*Ibid.*, p. 66.

CECA "A Response to Passivity and Isolation Among Parish Ministers"<sup>15</sup>

In 1969 a committee was brought together in the Episcopal Diocese of Washington under the leadership of Bishop William F. Creighton. The concerns of this committee were five: 1) Clergy Placement; 2) Clergy Renewal; 3) Clergy Evaluation; 4) Mutual Goal Setting between Clergy and Parish; and, 5) Parish Evaluation.

The result was the formation of a group of twelve who were designated as a "design committee" to propose a meeting with an agenda described in these words,

To discover what we know and what we don't know; to discover our own stake in this group; to build for us an understanding among ourselves; to survey all available data and to discover and articulate our task.<sup>16</sup>

The outcome of their deliberations was two assumptions upon which any program of change would rest. One relates to the passive posture in which the clergy finds themselves with regard to their own profession (recruitment, training, placement, compensation, evaluation, etc., have all been in control of others). Career planning has been perceived as a violation of our piety and a disobedient substitution of one's own will for the will of God. From studies which this design committee utilized, they discovered that clergy in vocational and personal crises had developed "passive dependent" postures. This image has colored the way which ministers see themselves. As one psychiatrist

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<sup>15</sup>CECA--"A Response to Passivity and Isolation Among Parish Ministers," *Pastoral Psychology*, XXII (March 1971), 44-49.

<sup>16</sup>*Ibid.*, pp. 45-46.

has described them, "as well meaning light weights" what's even worse he says, "is that ministers see themselves this way."<sup>17</sup> Not only is this kind of passivity a cause of clerical difficulties, it is also a source of paralysis in the recognition and resolution of them. It leads to the second assumption of this design committee, it is that the root problem is identified by our assumptions which are related to the isolation of the clergy from one another.

The result of the design committee was: 1) An organization specifically built around the vocational concerns of the clergy, and 2) Such an organization with a central person for leadership--the model is roughly that of a local medical or bar association with membership dues which involves genuine commitment and an executive officer--and an office which betrayed seriousness of purpose. The association was formed in October 1969 around two concerns. One, the association will deal with problems identified and roughly grouped under these headings: Clergy Placement; Clergy Renewal; Clergy Evaluation; Mutual Goal Setting between Clergy and Parish; and, Parish Evaluation; and, Two, the association will participate in an organization of and administration of programs responsive to all the objectives for our common life of the Bishops and the Diocesan Council. Some results are as follows: 1) Formation of a placement committee which has moved in the direction of a more rational democratic and open system of choice; 2) A committee on professional responsibilities and standards produced a splendid and widely produced paper.

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<sup>17</sup>*Ibid.*, p. 46.

This has been the standard procedure in the first year's operation as reported in the article, assigning an area of concern to a committee, hearing its report and responding with suggestions for its refinement. Once revised, the statement becomes the association policy whatever action is required becomes possible and hopefully actual.

The value of this effort is highly relevant for the purposes of our study by bringing together men who have developed a passive dependent relationship and offering to them the possibility of realizing some of their realistic goals. The ministers are given a base of peer support and a sense of competence which comes out of seeing change take place. The result of all of this is that they are "redeemed" from their "passive dependency" by the possibility and experience of creative action.

These four constructive approaches have several common elements. Each assumes the need for increasing the practical skills of ministry (understanding and coping with the dynamics of change, conflict management, relating theology to the parish, training laymen in the tasks of ministry).

Also, each of these approaches assumes a void in basic support, from peers, congregation of superiors. In developing models for change both of these elements were included. The result has been redemptive. In each instance those ministers in vocational crisis were either given the strength to make a new start in a new vocation or to find "new dimensions" in their old one. It is the relationship of these two basic assumptions that make these approaches relevant to this project.



### CHAPTER III

#### THEOLOGICAL-PSYCHOLOGICAL IMPLICATIONS

#### ON THE CRISIS IN THE MINISTRY

From the writer's reflection on the available research the nature of the vocational crisis among ministers has been carefully delineated. Four out of five ministers experience the kind of "stress" which causes them to consider withdrawal from the ministry. In the Mills-Koval study the predominant feelings expressed by those ministers facing "severe stress" were feelings of "despair . . . frustration over ability . . . rejection . . . failure or fear of failure . . . 'my denomination shows no compassion' . . . loneliness . . . 'I could not trust the leadership' . . . extreme depression . . . nervous exhaustion . . . thoughts of suicide and dread."<sup>1</sup> These words and phrases are reflections of experiences that are applicable to persons facing stress or vocational crisis in any profession. They are, however, particularly incriminating both of the church and of the ministers themselves when used to describe their predominant feelings. These experiences reflect the inadequacy of the church to face the realities of a rapidly changing culture. They also reflect an inadequacy in theology or at best an inadequate understanding or experience

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<sup>1</sup>Edgar W. Mills and John P. Koval, *Stress in the Ministry* (Washington: Ministry Study Board, 1971), pp. 1, 2.

of Christian faith. A faith that is founded in the experience of "Christian Community" enabling persons, clergy and laity alike, to face and cope with life's realities.

### "Religion as Creative Insecurity"

Peter Bertocci is helpful in bringing into focus this basic inadequacy. He defines religion as "creative insecurity." He argues:

That flight from insecurity is catastrophic to any kind of human growth. To flee from insecurity is to miss the whole point of being human. It is to miss, at any rate, the whole point of religion and of the Christian faith in particular. That a religion whose symbol is the cross should be hailed as an antidote for insecurity testifies to the seductive power of the current yearning for security. Most of the time we live as if the purpose of life were to avoid suffering, but the problem of life is not 'Shall we suffer?'--as if anyone could be sensitively alive and avoid suffering in his own life or suffering with others in their distress for which he is sometimes to blame--the real problem of life is, 'For what shall we suffer?' To this question, I believe, the Christian faith and mature religion address themselves.<sup>2</sup>

By assuming that real life experiences (which naturally involve both suffering and insecurity) are the kinds of experiences that men should be released from, we deny the power of our FAITH, along with the reality of our existence. We deny that power which enables us to cope with the realities, all of the realities, that life presents to us. To continue, it is the assumption that "happiness" is the reward for the servant life which robs the minister of his opportunity to "use his stressful experiences as growth inducing."<sup>3</sup> The kind of faithful-

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<sup>2</sup>Peter A. Bertocci, *Religion as Creative Insecurity* (New York: Association Press, 1958), p. ix.

<sup>3</sup>Robert D. Phillips and Thomas H. McDill, *Mental Health and*

ness which is "rewarded" is that faithfulness which not only "accepts" but "celebrates conflict, insecurity and suffering" as the occasion for growth.<sup>4</sup>

### Sin as "Separation" and "Apathy"

The way in which some ministers experience their "life situation" is a reflection of an inadequate understanding of the Christian faith. Another dimension which is interconnected to the way in which he experiences his situation is the way in which he understands himself. Two words summarize the way in which the minister in vocational crisis sees himself. They are "incompetence" and "isolation." Other words might be used to express these feelings such as loneliness, powerlessness, entrapment. Or we might rely upon words from our theological heritage such as "alienation" and "bondage." What we are describing is the situation of man as sinner.

In describing the situation of man as sinner it becomes necessary to be specific in what is meant. Two theological insights are helpful. One is contributed by Paul Tillich and the other by Harvey Cox. The former defines sin as, "separation" and the latter defines it in terms of, "apathy." Both are applicable to a theological description of the predicament of the minister facing vocational crisis.

The "separation" and "alienation" has been defined as a

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*the Ministry* (Atlanta Assembly Committee on the Minister and His Work: Presbyterian Church of the United States, 1966), p. 27.

<sup>4</sup>James E. Dittes, *The Church in the Way* (New York: Charles Scribner's Sons, 1967), p. 123.

separation among individuals, a separation of the man from himself, and a separation of the minister from the "ground of being." This experience of "separateness" is, according to Tillich, a "universal fact" and "the fate of every life."

Further, this "separateness" or "isolation" is an experience in which persons actively participate, according to Tillich. So sin is a state of being before it becomes an act of being. Because we actively participate in it, the result of our "separation" and "alienation" is guilt. Men are estranged from their essential being. They deny their power, strength, love. Man is "against himself." In a lecture by Paul Tillich at a Clinical Pastoral Education meeting in Atlantic City, 1956, he said,

We must accept the fact that we are estranged and we are responsible for that which is at the same time unavoidable. We must accept the fact that we will be guilty as long as we live and that no one can overcome the bondage to estrangement in his own strength.<sup>5</sup>

Tillich gives not only the predicament of man but an answer, and this answer in his words is, "A kind of caring which leads to self-acceptance in spite of the ambiguity of one's being."<sup>6</sup> He continues,

But of course this self-acceptance is not a complacent surrender to estrangement and guilt. It is not the cynical assertion that things are as they are and nothing can be changed: but self-acceptance is a certainty that we are accepted by forgiveness.

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<sup>5</sup>Paul Tillich, "The Spiritual and Theological Foundation of Pastoral Care" (Lecture at Clinical Pastoral Education meeting in Atlantic City, Nov. 9, 1956), p. 3.

<sup>6</sup>*Ibid.*

Self-acceptance is ultimately possible only in the *power* that accepts us although we are unacceptable. Nothing is more difficult to say, 'Yes' to one's self, especially if we see ourselves in the mirror of what we essentially are and should be.<sup>7</sup>

It is the caring function of the church to overcome this difficulty and help the person, both clergy and laity, to affirm themselves in spite of their estrangement.

Harvey Cox has given us another meaning to our traditional idea of sin. He suggests to us that the term in our vocabulary which comes closest to what the Bible means by sin is, "apathy" or perhaps "sloth." Cox contrasts this Biblical idea with the confusion of seeing pride as the basic element of man's sin. On the other hand, he says,

Sloth means being less than, not more than, man. Sloth means the determined or lackadaisical refusal to live to one's essential humanity. It is the torpid unwillingness to revel in the delights or to share in the responsibilities of being fully human. It means to decline a full share of that characteristic life--with--life which *is* human existence in the world.<sup>8</sup>

"Sloth" is the English word we use to translate the Latin word, "Acedia" which is derived in turn from the Greek words, "not caring." Cox raises the question of why pride and rebellion have been over-emphasized while sloth (Acedia) has been nearly forgotten. In his answer he indicates that we have located the fall of man too narrowly in the forbidden fruit fable in Genesis. While the whole first section of Genesis, not just the Adam and Eve story, was intended to illuminate man's fractured relationship to the creation. This would include the

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<sup>7</sup>*Ibid.*

<sup>8</sup>Harvey Cox, *God's Revolution and Man's Responsibility* (Valley Forge: Judson Press, 1965), p. 42.

stories of Cain and Abel, of Noah and the Ark and the Tower of Babel.

He says,

They all concern the ways in which man abdicates his assignment of living in brotherly reciprocity with his fellowman and with the natural order. He is always looking for a way out. Instead of faithfully naming the creatures whom God entrusts to him, cultivating the garden of the earth and enjoying its fruits, exercising dominion over the beasts and living in reciprocity with his fellowman, he sells out.<sup>9</sup>

In Adam, the man who at first will not and then cannot be a man, the Bible sees all men, but with the coming of Christ, the second Adam, the situation changes. Here was a man who would be and was a full man. In him, the whole range of human responsibility is fully taken up again. He exercises the full prerogatives of manhood. He lives in vigorous reciprocity with thieves, prostitutes and little children. In the stories that Jesus spins, one of the most frequent characters is the steward, the man who has the responsibility and exercises the power assigned him by the master. The cautious or irresponsible steward, the one who hides his money in the earth or beats the servants in the master's absence, reaps the rebuke of Jesus.

It is thus quite evident that images of timidity, abdication and irresponsibility should figure just as prominently in a Biblical doctrine of sin as do images of rebellion.<sup>10</sup>

The nineteenth century theologian, Kierkegaard, taught that the only real sin was, "the despairing refusal to be oneself." For him and for those contemporary existentialists who are most influenced by him,

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<sup>9</sup>*Ibid.*, p. 4.

<sup>10</sup>*Ibid.*, pp. 43-44.

the individual must choose his own identity and not allow himself to be named by the images and expectations that others inflict upon him.<sup>11</sup> The sin against which he preached is the sin of acedia or sloth, which is more correctly as Cox says, "One of the capital sins."<sup>12</sup> This does not just mean it is qualitatively worse, but that it is a "source sin" the kind of structural derangement from which other sins arise.

In defining the sin of slothfulness, Roman Catholic theologian, Joseph Pieper, remarks, "Sloth does not mean mere idleness, as though hyper-thyroid activism were its antidote; rather it means that man renounces the claim implicit in his human dignity."<sup>13</sup> This means that the slothful man does not will his own being--does not wish to be what he fundamentally and really is. Cox says, "This is why sloth is such a dangerously fertile sin. It tempts man to other expressions of inhumanity. It leads towards what we might today call estrangement."<sup>14</sup>

Finally Cox says,

Human history summons man to affirm and celebrate what God wants him to be: man, with all that implies . . . To be a man involves personal, social and cultural initiative and responsibility. It means accepting the terrifying duty of deciding who I will be rather than merely interjecting stereotypes that others assign to me . . . Man is that creature who is created and called by God to shape and enact his own destiny. Whenever he relinquishes that privilege to someone else, he ceases to be a man.<sup>15</sup>

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<sup>11</sup>Søren Kierkegaard, *Purity of Heart is to Will one Thing* (New York: Harper and Brothers, 1956), p. 18.

<sup>12</sup>Cox, *op. cit.*, p. 46.

<sup>13</sup>Joseph Pieper, *The Basics of Culture* (New York: Pantheon, 1952), p. 38.

<sup>14</sup>Cox, *op. cit.*, p. 67.

<sup>15</sup>*Ibid.*, pp. 47, 48.

David Roberts is supportive of this concept and expands on it by saying,

Every human being finds himself in a setting from birth to death wherein he is continually violating his own good nature. Not because he is ignorant of what he needs to do or because social or physical influences prevent him from doing what he needs to do, but because he *will not do it*.<sup>16</sup>

That the minister in vocational crisis sees himself as isolated and incompetent is a fact established by research. His predicament of alienation, bondage, powerlessness and hopelessness has theological implications for him as well. However, he is not alone in his irresponsibility. The "entrapment" which he experiences comes also from the "failure of the church to be the church." For whatever reason, a man has chosen the vocation of ministry, the "church" still owes to him a basic support both in his training and in the execution of his ministry.

The "church" is incriminated as to its irresponsibility by making claims for itself, that is the provision of "Christian Community" when it cannot or will not provide this. These unreal claims which the church makes for itself are "projected" onto the person within the ministry. The result, he concludes that there must be something wrong with him. The fact that is important is not that "Christian Community" does not exist, but that it is so alien to so many of those who claim the ministry for their life's work. The sin of "Acedia" or "slothfulness" also applies to the church. The results of this

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<sup>16</sup>David E. Roberts, *Psychotherapy and a Christian View of Man* (New York: Charles Scribner's Sons, 1950), p. 107.



inadequacy are seen in the minister's lack of trust of his peers and of those in charge of denominational leadership. This trust can be restored as the church makes its "promise," articulates its "call" and then provides not only a base of support, but a systematic approach in the management of its "task." It is necessary to see the relationship between the situation of the minister and the situation within the church if there is hope of redemptive and creative change.

### A Theology That is "Practical"

Redemptive change is possible when Christian theology is made "practical." To understand what is meant by this, let us examine two sources which contribute to our predicament which can be dealt with and changed. One has to do with the "vision-goal-expectation" that the minister defines for himself and for his church. The other has to do with the recruiting-training process of the minister once his "vision-goal-expectation" is defined.

The "vision-goal-expectation" of the minister and his church is most often unrealistic. Further, the way in which it is defined is unmanageable. The tendency is to deal with such concepts as "the Kingdom of God," the "brotherhood of man," "the priesthood of believers" and, "a shared ministry" in ways that are defeating both to him and to his local congregation. When these terms are used in his preaching or his teaching the definition is so broad and "global" that those who hear are unclear on what is really expected of them.

On the other hand, when his task is defined in manageable and achievable terms, he is thus enabled to respond so the irresponsibility

of the minister and the church is in the "vision-goal-expectation" of both the minister and his church. This becomes highly relevant for the minister in his task of "kingdom building." His failure is related not so much as a result of evasion of responsibility, but in the definition of responsibility in unmanageable and impossible terms.

From a psychological point of view it can be said that this is a more subtle evasion of responsibility, that is to define our life task in terms that are impossible. A full awareness of personal limitations are preconditions for making any kind of change or improvement. We are thus made to feel powerless, hopeless and apathetic because the "vision-goal-expectation" that we have defined for ourselves or that we have permitted to be defined for us, is out of touch with reality.

It was the consideration of Jesus that thinking, feeling and acting in, what may seem to be, insignificant situations that men become responsible for their humanity. It was the "cup of cold water," "the visit to the prisoner," "the gift of a widow's mite," that were considered essential elements of the responsible life. Each one of these acts seems so small, but yet each was appropriate to the real ability of "the giver to give and need of the receiver to receive." The minister then has a choice of "a vision for growth" or a "vision for defeat." The possibilities of growth and creativity are not only dependent on a realistic and careful consideration of what one hopes to accomplish, but a careful step-by-step systematic design of *how* this is to be accomplished.

A second source of the minister's predicament, in time of

vocational crisis, is an inadequate recruitment-training process. This is interconnected too with the whole matter of our "vision-goal-expectation" setting process. The expectations that a minister has for himself and those which he has for his church are at least partially developed during his training. It is in this way that the theological training system is brought into question. In defining this problem, C. R. Fielding says, "that considerable research supports the fact that the seminary pattern isolates students from significant learning experiences with groups with whom they must relate as clergymen."<sup>17</sup> During the years in seminary the typical seminarian must spend the majority of his time with teachers who regard him as a "student" and not as a minister. Thereby, his "separateness" and the distance from his congregation is begun. He is measured in terms of verbal and literary criteria which are very different from those which form their expectations of life in the parish. Jud, Mills and Burch report, "that some teachers communicate an anti-parish bias and contempt for clergymen to students."<sup>18</sup> It is the task of the church to provide an atmosphere in which persons can experience the Grace of God, in which they are enabled to "do something" about problems that they are previously impotent to solve. It becomes the responsibility of the seminary to provide a method defining and achieving a realistic "vision-goal-

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<sup>17</sup>C. R. Fielding, *Education for Ministry* (Dayton: American Association of Theological Schools, 1966), p. 122.

<sup>18</sup>Gerald John Jud, Edgar W. Mills, and Genevieve Walters Burch, *Ex-pastors: Why Men Leave the Ministry* (Philadelphia: United Church of Christ, 1970), p. 20.

expectation" for its ministers in training. Adequate theological education is that which parallels experiential learning with cognitive learning. Further, it is that environment in which one is enabled to get in touch with his power and his weakness, his ability to love and his ability to hate. So much of theological education has created an atmosphere which encourages the sin of slothfulness which results in powerlessness and hopelessness by creating a psychic distance between the minister's training and the experience that he will have as a minister in the parish life. This distance comes by the way in which he looks at himself, his peers, the people who he is expected to serve and by the way he looks at and what he expects of his church. Rather than experiencing a shared ministry in which there is a "priesthood of all believers" there is a feeling that "the minister is *different* from them (the congregation)" or "he (the minister) is different from us (the congregation)."

George W. Webber suggests a needed accent in theological education. This accent he says, "is in what the Catholic seminary calls 'the formation of the priest.' Training demands that we focus upon helping students and clergy in the task of formation." By this he means that the training facility needs to help the student to grow in his commitment and to discover the channels of Grace through which God may direct his life. To all he says, "We have left this matter of formation to chance and have assumed that somehow it would happen. We need to take for granted that all men are different, but that all are alike in that they need help, encouragement and direction in preparing

themselves as men for the work of ministry."<sup>19</sup>

### "Formation" Takes Place in "Christian Community"

The theology required for ministers in crisis has to do with the removal of stereotypes that they have accepted or that have been imposed upon them. These stereotypes become barriers in his experience of "Koinonia" and "Christian Community." Specifically, in their training experience they are set apart as "students" and as they move to serve a congregation they are set apart as "a minister." They are (by the "separateness" which they accept) thereby prevented, or they prevent themselves, (by their "slothfulness") from getting in touch with that experience that sustains and supports them in the face of their real life situation. The result is devastating both for the minister and for the church. They accept a "call" to communicate and share something that does not belong to them. Kierkegaard brings light to this discrepancy in his diary as he writes, "Christianity can be communicated only by witnesses, i.e., by men who existentially express what they proclaim, realize it in their lives."<sup>20</sup> We have defined man's basic sinfulness as "separation" and "sloth" or "the refusal to be oneself." Since this is true it becomes the church's theological task to provide an experience in which man is *encouraged*

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<sup>19</sup>George W. Webber, "The Christian Minister and the Social Problems of the Day," in *New Theology* No. 3 (New York: Macmillan, 1965), pp. 168-169.

<sup>20</sup>Søren Kierkegaard, *The Diary* (New York: Philosophical Library, 1960), p. 180.

to discover the "courage to be" himself.<sup>21</sup>

Theological training that is both theologically and practically relevant must necessarily take place within the context of "Christian Community" or "Koinonia." In the seminary experience, this would mean a relationship of Christians in a "shared life" rather than a relationship of professor-to-student, and student-to-student. A radical change of attitude is required. This attitude, Paul Tillich calls "mutuality."<sup>22</sup> By this he means that the "helper" identifies himself in the same situation as the one to be "helped." Thus, the same relationship becomes that of professor and student, clergy and laity, minister and his peers. What is required of each person in these relationships is that he "trusts" himself to *be who he is*. This makes a difference in the way ministers experience themselves and each other. In this "personal" relationship of trust these persons thereby are enabled to *do something* about problems they were previously impotent to solve. The strength which they receive in *being themselves* with each other enables them to *do something*. In the parish this same experience can be realized. The emphasis is upon the "shared life" and the "shared ministry" of fellow Christians. The role relationships are reduced to their proper perspective as each Christian is seen first as a person and *then* as one who has different training and responsibility.

The experience of "Koinonia" is best realized through the

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<sup>21</sup>Paul Tillich, *op. cit.*, p. 18.

<sup>22</sup>*Ibid.*, pp. 2-3.

"Personal Growth Group" which is sound both from a theological as well as a psychological vantage point. The growth group is a refinement of the therapy group. It sees its purpose differently in that the emphasis of the group is upon the support of health and the prevention of unhealth while the therapy group is used for healing. "In the therapy group the patient participates in the healing power of the helper by whom he is accepted although he feels himself unacceptable."<sup>23</sup> In the growth experience the participant is one who gets himself involved with the helper in experiencing a greater sense of acceptance and thereby a greater feeling of competence and worthwhileness in his task. The growth group, however, is not a wholly adequate model to describe "Koinonia" because it assumes both "self-acceptance" and "health." The situation of the minister in crisis and the situation of the minister in training often demands both "healing" and "growth."

The purpose of the "growth group" is to provide an atmosphere in which growth, healing and learning can take place. Those barriers which prevent ministers from either giving or receiving the love of God are removed. They are enabled to experience Grace and, only to *that* extent, become transmitters of Grace as they learn to relate closely and acceptingly with others. The emphasis is upon *experiencing* the problems and the realities in the lives of other people.

In this setting there can be an experience of the real truths of theological thought through interpersonal interaction. It is through

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<sup>23</sup>Paul Tillich, *The Courage To Be* (New Haven: Yale University Press, 1952), p. 165.

this experience of the great Christian doctrines that persons are enabled to discuss and to systematize these doctrines so that they are proclaimed with authentic conviction and convincing power. Because they have been limited in experiencing Grace experientially, that is they have been accepted only if they were "acceptable," "obedient," or "good," the "Koinonia group" can develop a climate in which the quality of acceptance approximating Grace is obtained. Further, the experience of this group helps individuals in their ability to be open and honest with themselves and with others and thereby prepare themselves for openness and honesty in their relationship to God. This is accomplished as individuals are encountered by the way in which they affect others, relate to others and are influenced by others.

One student in clinical pastoral training described his "Koinonia" experience as, "Religion on an experiential level."<sup>24</sup> It is this writer's conviction that theology experienced in this way makes possible the motivation to learn not only the doctrines of the church, but to discover ways and means of communicating them. A viable theological training system will incorporate this "theology on an experiential level."

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<sup>24</sup>Clinical Pastoral Education, California Institute for Women, January 1971.



## CHAPTER IV

### A REDEPTIVE MODEL: TRAINING LAYMEN FOR PASTORAL CARE AND SOCIAL ACTION

The course, "Training Laymen for Pastoral Care and Social Action," was chosen as a Redemptive Model because of its positive value to the writer who was a participant when the course was first offered in the Fall of 1970 at the School of Theology at Claremont. The writer entered the course in the midst of his struggle with the vocational crisis, questioning whether to remain in the pastoral ministry. Because of the positive nature of his experience and the learnings which were received, his decision was to remain in the pastorate.

Upon reflection of the experience, here are some of the "learnings" which were acquired: 1) The value of the action-reflection teaching method. This departure from the teacher-student model was new. It was used, not only in the classroom experience, but in the relationship of the trainers to the laymen in the parish setting; 2) The value of frequent "debriefing" for clarification and evaluation; 3) The value of team building and group ownership. The use of the "community" of faith to share decision making. This was most basic in the establishment of goals and purposes of all who participated; 4) The value of realistic goal setting in which the group members are able to experience the victory of accomplishment; 5) The value of working on problems of a parochial and community nature and the subsequent experience

of seeing local systems changed; 6) The value of seeing the interconnectedness of pastoral care and social action. Rather than envisioning these two concerns as polarizing extremes, they were seen as closely related and growing out of a basic commitment--a commitment which naturally expresses itself in the life and work of individuals; 7) The value of a supportive "community" experience to provide a base for persons who have chosen to reach out in the attempt to change persons and systems.

To summarize the writer's experience, he found a new support base of "Christian Community" among his peers in the training group and among his parishioners in the parish training setting. This support was connected to the acquisition of new skills. This resulted in a renewed sense of competence as the writer became acquainted with new methods of effecting change both among individuals and in groups.

### Course Design

The course is designed as an action seminar with the purpose of increasing the skill of the participants in training laymen for ministries of pastoral care and social action. The seminar is aimed at learning methods of recruiting, training and supervising laymen in those two vital dimensions of ministry. It is a collaborative effort utilizing continuing feedback from the experiences of class members in leading their training groups in churches. The course sessions provide resources, guidance, critical reflection and supervision for the class members leadership in their training groups.

The participants who are drawn both from seminary students and

parish clergy work in pairs as co-trainers. These co-trainers in turn recruit and train a small group of lay persons during the semester (which is four months in duration). The central methodology used in the course is action-reflection or learning by doing. Supervision is offered not only by the course instructor, Dr. Howard Clinebell, but the co-supervision of other class members as well.

The co-trainers are responsible for evaluating their own training group with reference to: 1) How much change in each person was there in the knowledge, attitudes and skills needed to be effective in pastoral care and social action; 2) Which aspects of the training were most and least valuable from the group members' and the leaders' viewpoint?

Each trainer is responsible for keeping a log during the semester, recording weekly an account of the training experiences, including insights about his own functioning as a trainer, changes in his training methods and style, a description of dynamics in the training group and a careful evaluation of the entire experience.

In the course each participant has an opportunity to integrate his theological learnings with the realities of parish responsibility. The participants are encouraged to build a foundation soundly on theological and Biblical insights with the introduction of each new skill to be taught. The course design is more than a "how to" effort. It has as a basic premise the need to found all Christian action in theology. Thus, the focus of the course is not only to make theology practical, but to give motivation, which is rooted deeply in the

church's history. The effect of this process, for the participant, is that pastoral care and social action grows out of his own Christian experience.

### Choice and Development of Research Instruments

The purpose of the research in the training course in 1972 was different from that in 1970. The writer of the present study was interested in measuring the changes in the co-trainers in their attitudes, sense of competence and sense of "Community." In the previous study (1970) the interest was in measuring changes both in the co-trainers and the lay participants as to their growth as "pastoral carers" and "social change agents." The research instruments used in both projects were: the Group Life Inventory; the Class Evaluation Inventory; and, the students' Class Logs.

Some of the research instruments used in 1970 and in this project were ones already developed, tested and used by researchers in other contexts--one was developed especially for the project. The Group Life Inventory, the Class Evaluation Inventory, the FIRO-B (Fundamental Interpersonal Relations Orientation-Behavior), and the POI (Personality Orientation Inventory) comprised the former group. The instrument developed for this project is "A Self Analysis of Personal Satisfaction and Vocational Competence." This was developed by the writer. In addition to these formal instruments, a careful analysis was made of each participants' "log" of his experiences and his learnings.

In reporting the findings from the instruments and the logs,

the writer has developed two broad groupings: (1) An evaluation of individual competence; and, (2) An evaluation of one's capacity for growth in interpersonal relationships.

In evaluating the competence of the individual participants, the writer used his own instrument, "A Self Analysis of Personal Satisfaction and Vocational Competence." This instrument was used before the course began and after the training experience had ended.

The author integrated the results from the Group Life Inventory, the Class Evaluation Inventory and the logs. Reflected in these three instruments was the value which each participant placed on the process, the learning of new skills, the sense of competence and satisfaction. In addition to this, there is a reflection of the relationships that were important to the participants. The relationship of the co-leaders, the relationship to the training group, the relationship to the class, the relationship to other class members and finally, the relationship to the professor. Two other categories were used in grasping the meaning of this experience by using these instruments. One is what we called "Reality Orientation." This is an attempt on the part of the writer to determine whether or not the expectations which the participants had at the beginning of the project were realistic. This reality orientation relates not only to the expectation that the person had of other persons, but the expectation that he had for himself. The final category is a subjective evaluation of the whole experience.

The last two instruments are psychological in nature and evaluate the self-actualizing values in the case of the Personality

Orientation Inventory. The FIRO-B is a measurement of a person's characteristic behavior toward other persons in the areas of "inclusion," "control," and "affection." A detailed explanation is given by the writer for these two instruments as the results of each are analyzed.

### Group Composition

The group was composed of nine ministers and ten regular seminary students. All of the participants were male except one first year female student, aged 50. The average age of the seminary students was 32.6 years. Five of the students were between the ages of 25 and 29; one between the ages of 30 and 34; two between the ages of 35 and 39; two between the ages of 40 and 50. The average age of the ministers was 39.1 years. Only one of the ministers was between the ages of 25 and 29; two between the ages of 30 and 34; one between the ages of 35 and 39; and, five between the ages of 40 and 50. As to denominational preference, three of the ministers were Lutheran; one of the seminary students also, was Lutheran. The remainder of the group were either Methodists or Disciples.

### Results of "A Self Analysis of Personal Satisfaction and Vocational Competence"

This instrument which was developed by the writer was administered on the first day of the "training" course and then again at the end. The instrument contains forty questions which are answered by responses that best represent the feeling and attitude of the participant. The seven possible responses are: 1) definitely; 2) to a great

degree; 3) to an increasing degree; 4) to some degree; 5) to a limited degree; 6) to a decreasing degree; and, 7) definitely not. A copy of this instrument is found in Appendix A.

The instrument contains thirteen questions which have to do with the individual's sense of competence. Seven questions having to do with an understanding of the clergy role. Ten questions have to do with the sense of satisfaction and ten questions have to do with the minister's or student's relationship with his family, his peers, and members of his parish (see Table I).

*The Sense of Competence.* Key questions in the "self analysis" are questions seven and seventeen. Seven asks whether the participants feel competent to give the kind of leadership that is required of a clergyman. Seventeen asks if the participant feels competent and has those skills that are necessary to manage the affairs of a church. In answering the first of those questions, two of the nine ministers indicated growth in the sense of competence. Five were constant, registering an increasing or a greater degree of competence; the other two declined in the sense of competence, perhaps they were indicating a more realistic analysis of themselves than in the first test. The ministers were consistent in answering question seventeen as compared to question seven.

In questions eight, nine, ten and eleven, the adequacy of and understanding of the dynamics of change were questioned. It is interesting that seven of the nine clergymen experienced growth between the first and second test administration. The other two dropped, but the

"A SELF-ANALYSIS OF PERSONAL SATISFACTION AND VOCATIONAL COMPETENCE"

TABLE I

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
5	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
6	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
8	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
9	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
10	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
11	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
12	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
13	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
14	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
15	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
16	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
17	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
18	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
19	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
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21	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
22	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
23	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
24	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
25	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
26	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
27	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
28	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
29	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
30	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
31	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1																								

Ministers - Circled  
 Left Digit - First Administration  
 Right Digit - Second Administration



probability is that after more thorough acquaintance with the dynamics of change, they became more realistic in their self-analysis.

Question thirty-four, thirty-five and thirty-six have to do with the sense of adequacy in training laymen both in pastoral care and social action and in a comparison of individual adequacy with the participant's peers. The result of this analysis was substantial growth. In the "training of laymen in pastoral care and social action" growth was indicated also in the comparison of the first and second test in question thirty-four, except in three instances, and these three remained constant.

Questions thirty-nine and forty have to do with the need of "sharing" the ministry as opposed to "doing it yourself." Among the ministers, all but one grew in the concept that the ministry must be "shared" and it is the task of the minister to train laymen to that end.

Question two asks, "Did, or does, your seminary training prepare you to work effectively as a professional clergyman?" Among the parish ministers, two indicated either "to an increasing degree" or "to a great degree" on both the first test and the second. The other seven indicated an increased sense of value from their training. These responses reflect value received from the training experience in the course, "Training Laymen."

Among the students, again looking at questions seven and seventeen, four of the ten experienced increased competence; three of the ten remained the same. The other three declined in their sense of

competence. Again, we might speculate that they probably became more realistic in what they needed to learn.

Growth in the understanding of the dynamics of change was indicated among four of the students, four others remained the same, and two indicated a decrease in their understanding.

In questions thirty-five and thirty-six, having to do with the skill of training laymen for pastoral care and social action, nine of the ten experienced growth and one remained the same. Question thirty-four, comparing the individual with his peers, four experienced growth, four remained the same and two others declined as they compared themselves to others.

*Role Concept.* The question having to do with the understanding of the role of a clergyman indicates changes in both students and ministers. Five of the nine ministers indicated that the role of minister was what they conceived it to be before they entered their vocation. Two of the nine indicated that the ministry was clearer as to role expectation after the course than before. Two indicated that the role expectation was less clear. All but two of the ministers indicated that the role of the clergyman is the same as it was ten years ago while two of them indicated that it is about the same.

Seven of the nine indicated no change in question number twenty-three. The question asks, "If the ethic of self-denial has been replaced by the ethic of self-fulfillment among clergymen?" Seven of the nine indicated, both in the first test and in the second, that this change has taken place. Two of the nine indicated that this

change in ethics is on the increase.

The ministers agreed almost unanimously, both in the first test and in the second, that the task of the minister will demand increasingly skills in counseling and group dynamics, in social change and in training laymen in effective management. There were, however, two persons who as a result of the course experience, indicated an increasing importance in the demand for such skills, that is, in the first test they did not indicate that this was so important, in the second, the results reflected a radical change in their need for such skills.

Among the students, the tendency was to gain a better understanding of the conception of ministry as a result of the course. Five of the ten showed growth in this understanding. Three of the ten remained the same, that is they answered, both in the first test and in the second, that the conception of the role of the clergyman was "definitely not" or "to a decreasing degree" what they expected it to be. The other two experienced a less clear conception of the work over the period of time in which they were involved in the training course.

In question six, the tendency was to see that the role of the clergyman has definitely changed over the last ten year period, the probability is that insights from the course and exposure to parish life and to other clergymen, made this learning possible.

On question twenty-three, in the matter of self-fulfillment replacing the ethic of self-denial, two of the ten students showed a

change in that this new ethic is on the decrease. Four of the ten indicated that this trend is on the increase and the other four remained constant in their insistence that this change has taken place.

Nine of the ten students indicated a definite need both in the first test as well as in the second test, for skills in counseling, social change and training laymen in effective management. One of the nine did not indicate this as being important in the first test, but in the second testing he too agreed with the others.

*Personal Satisfaction.* In response to the question, "Have you considered changing your vocation from the ministry to another profession?" There was little change in the first and second tests. All of the ministers had considered this change. Seven of the nine had considered it from "to a limited degree" to "definitely," while one of the respondents had considered this action to a "decreasing degree." In the second test, three of the nine indicated that this consideration was more limited. One showed a definite decision to enter another profession both in the first and in the second test. Two showed an increase in the consideration. The others, remained constant in their attitude--all showing some consideration for making this change.

Questions twelve, thirteen, sixteen, nineteen and twenty are questions that revolve around the satisfaction with their responsibility. Question twelve has to do with their responsibilities and the enjoyment of these responsibilities. Question thirteen has to do with the relative status that the minister has in his community as compared to other professionals. Question sixteen has to do with whether

clergymen feel that they are paid adequately for their work and the training which they have received. Question eighteen has to do with the feeling of excitement about the church and its influence on society. Nineteen questions whether the minister is able and willing to encourage young people to consider the ministry as a vocation. Question twenty asks, "If you could find some honorable and feasible alternative, would you leave the ministry?"

The ministers either showed a constant or increasing degree of enjoyment in the responsibilities of ministry. There was only one exception to this. One person indicated decreasing enjoyment at the end of the training experience.

In question thirteen, as to relative status with other professionals, seven of the nine showed a change in the evaluation of their status. They felt, at the end of the training experience, that the clergyman does in fact enjoy the same status as other professionals. The other two indicated a change in the opposite direction, that is, that his status seems to be less.

Question sixteen, deals with the adequacy of payment for services rendered by ministers. Little change was indicated among the ministers, with two exceptions. The ministers generally agreed that they are paid according to service rendered. Two of the nine, however, indicated in the first test that they were "definitely" not paid for their services adequately. At the end of the training experience, there was a feeling expressed that they were paid adequately.

In questions eighteen and nineteen, the respondents were

questioned about their excitement about the church and their willingness to encourage young people to consider the ministry as a vocation. Three of the nine remained the same in that they were able to have these excited feelings and to exert a positive influence to some degree. The others showed growth in their enthusiasm and their willingness to include others for ministry, with one individual making a dramatic change. In the first test he responded by saying his excitement for ministry was decreasing and in the second testing he indicated that "definitely" his excitement was increasing. In the first test he was decreasing in his willingness to encourage young people to enter the ministry and at the end of the course experience he was willing to "an increasing degree" to recruit for the ministry.

When asked if the respondents would take an alternative to the ministry if they had the opportunity, only one indicated a definite willingness to do this and a second indicated this to "an increasing degree." This result was found in the first test result. In the second test result, all of the ministers indicated that they would definitely not choose another alternative, that is with one exception, one of the respondents indicated that he would consider this "to some degree."

When asked to analyse the morale of other ministers, nine were willing to admit "discouragement" "to some degree." On the second testing, the results showed that they saw their peers as less discouraged.

When asked about conflict between the pastoral care and social

change roles, three of the nine indicated no change in the course of the training experience. They remained constant, with conflict "to a limited degree" or conflict to "some degree." One of the nine experienced greater conflict at the end of the experience than at the beginning. The other five of the ministers experienced less conflict at the end of the experience than at the beginning.

Question number thirty-eight, as to frustration over the apathy of laymen, three of the nine ministers experienced constant frustration to "an increasing degree." Four of the nine experienced less frustration and two of the nine experienced more frustration.

Among the students only two of the ten indicated that they had not considered changing their vocation from the ministry to another profession, in the first testing. The other eight ranged from "to some degree" to "definitely" in this consideration. In the second testing the results showed that there was a tendency towards more definite feelings about changing among five respondents. Five remained pretty much the same in their attitude, with consideration of a change "to some degree." The remaining number decreased in this consideration.

As to the enjoyment and relative status in questions twelve and thirteen, there was a tendency to remain the same or to increase in the sense of enjoyment. In evaluating the minister's status as the same as other professionals in the community, only one of the respondents enjoyed less his responsibilities after the experience had ended. And only one of the respondents had feelings that clergymen have less status in the community than other professionals, after his

experience in the training.

In regard to payment for services rendered, two of the students were strong at the beginning of the course in feeling that they are or would be underpaid. At the end, the students were of one accord in agreeing that their payment was adequate compensation for work rendered.

In questions eighteen and nineteen, having to do with the feeling of excitement and the willingness to encourage young people to consider the ministry as a vocation, there was growth in all but one of the students, that is all of the students except one are more excited about the church and its influence and more willing to encourage young people toward the path of the ministry.

As to the matter of ministers being discouraged in their vocation, three of the students indicated that discouragement is limited, decreasing or definitely not relevant. Two of the students indicated that this is a factor only "to some degree." These five students were consistent in the first and second testing. Two of the students showed, as a result of the second test, that they felt ministers are more discouraged and three of the students showed that they (ministers and seminarians) are less discouraged.

Conflict between the pastoral care and social change roles was experienced less by five of the students and more by two of the students, and the same, but to a "decreasing degree" by two of the students. One student showed no change in the fact that he experiences some conflict in these roles.

As to the feeling of frustration because of the apathy of laymen, five of the students were less frustrated on the second testing,



three were more frustrated, one gave the same response. It was, "to an increasing degree." One of the students is "definitely not" frustrated because of the apathy of laymen.

*Clergy Relationships.* Ten of the questions in the "self-analysis" relate to how clergymen function with their peers, their parishioners and their family. Questions three and four pose a question about close friends and how these friends are related in times of personal stress. Question three asks, "Are your closest friends either clergymen or seminarians?" Among the nine ministers, only one indicated a lessening of relationship and friendship with his clergy friends. Three of the nine, showed an increase in friendship among peers. Five of the ministers responded from "to some degree" to "a great degree."

Among the students, four of the ten indicated a lessening friendship among peers while four others showed an increase. The other two responded affirming the fact that their closest friends are clergymen.

When asked if the respondents are able to talk freely with their peers in the face of personal problems, the results are generally positive. Among the ministers, four indicated an increased willingness. Four others responded the same in the first and second testing. Their response was "to a great degree" to "definitely." Only one showed a lessening in willingness to reach out in time of need. Among the students, the results were more positive. Seven of the ten showed an increase in willingness to reach out. Two remained

the same, but in both tests indicated a definite willingness to reach out. Only one of the respondents showed less willingness to reach out in time of need.

Questions fourteen and fifteen had to do with "Time with family" and "Tensions arising with the family over time spent in work." Among the ministers, six of the nine showed a change in the time which they have with their family as related to other professionals. The second test indicated that the respondents had as much time as their counterparts in other professions. Two of the respondents remained constant in their feeling by indicating that they definitely have as much time as others. At the end of the experience, one of the respondents among the ministers indicated that he felt that he had less time than other professionals. Among the students, five of the ten responded that they had as much time as other professionals with their families. Three of the ten showed that they had less time and two of the ten remained constant in their feeling that they definitely did not have as much time as their counterparts in other professions.

Among the ministers, six of the nine indicated that they have fewer tensions with their families in the second test as opposed to the first. The other three indicated that the tensions had increased. Four of the ten students showed less tension with their families, two showed more, one showed tension ending in a "decreasing degree," three were constant in the first and second test saying that tensions definitely have risen with their families regarding their work.

Question twenty-one also deals with family relationships. It

asks, "Would your family like for you to take up a new profession?" Among the ministers, three indicated a "decreasing" pressure from their families to move to another profession. Three experienced an increasing pressure to this end, while the remaining three were constant in saying that there is no pressure to change professions. Two of the ten students indicated a decreasing pressure to change. Two indicated an increasing pressure. One was constant in a "definite" pressure to change. The remaining five were constant in the fact that this pressure was either decreasing or definitely not present.

Question twenty-two reflects the way in which ministers and students view denominational administrators and the leadership which they are giving. Among the ministers, seven of the nine evaluated more positively the leadership at the end of the training course as compared to the beginning. One of the ministers was constant in his evaluation that the administrators give leadership "to some degree" while one of the ministers changed in a negative direction. He sees the leadership less effective than at the beginning of the course.

Among the students the results were not so positive. Only two of the students evaluated the leadership positively. The other eight, changed in a negative direction. Their conclusion at the end of the course was that the leadership is definitely not giving direction adequate for our changing times.

Question twenty-five asks, "Do you feel that your congregation sees you as competent in your job?" Seven of the nine ministers indicated definitely they have this evaluation by their congregation.

One of the ministers felt that he grew in the esteem of his congregation while one other felt that he declined in his influence. Seven of the ten students were sure both at the beginning and at the end of the course of the positive evaluation by the congregation. Two felt that they declined in this influence, while one increased in his influence over the congregation.

Competence among peers was rated positively by four of the ministers. Four others felt that they grew in competence, as viewed by their peers, while only one of the ministers showed a decline. Among the students, five of the ten were positive that they were viewed incompetently by their peers. Three showed an increase in competence, while two showed a decrease.

When the ministers were asked about the influence of parents on the decision to enter the ministry, four responded positively, four negatively and one indicated a decline in this influence over the period of the course. Four of the students responded negatively as to parental influence on the decision to enter the ministry while three responded positively. The remaining three indicated an increase in the influence over the period of the course.

When asked about the intention to have a clear understanding regarding clergy responsibilities, seven of the nine ministers indicated this was a reality or is an intention both at the beginning of the course and at the end. The remaining two of the ministers indicated an increasing need to develop this kind of relationship with their congregation. Eight of the ten students responded by a definite

intention to establish this kind of relationship. The other two of the students responded negatively.

*Summary.* To summarize the results of "A Self Analysis of Personal Satisfaction and Vocational Competence," it is obvious that both ministers and students evaluated themselves as more competent at the end of the training experience. This is especially reflected in the questions having to do with an understanding of the dynamics of change for individuals, groups, institutions and social structures and the questions regarding the sense of adequacy in the skills of training laymen in pastoral care and social change, both ministers and students were more competent, in their evaluation of themselves, in the training for pastoral care than in the training for social change.

With regard to the role concept, both ministers and students changed positively in their understanding of the role and in defining the role more realistically. It is logical then to assume that if the sense of competence was developed and if the clergy concept was clarified, that there would be greater satisfaction in the work of ministry. Both ministers and students showed a greater sense of satisfaction in their responsibility after the training experience was ended.

In defining relationships of ministers and students with peers, parishioners and family, both groups showed a greater willingness to develop friendships among their peers and to talk to their peers in times of stress. Among the ministers, family tensions over job responsibilities were decreased, but among the students the tensions seemed

to be increased. Most students and ministers grew in the relationship or intended relationship with their parishioners.

In conclusion we can say, there was growth in competence and satisfaction and there was also growth in the ability of the ministers and the students to relate to others more intimately. How significant these changes are is difficult to ascertain. Since this is the first time the instrument has been used, there is no basis for comparison. The writer recommends a more extensive usage of this instrument in the course, "Training Laymen for Pastoral Care and Social Action" on a test-retest basis. In addition to this, a control group of ministers and students could be tested on a test-retest basis over a four months' period. It is the opinion of the writer that the model used in the training course effected positively both ministers and students, in the areas which cause vocational and career stress. With the increase in competence and with the increase of relationship, the probability is that the participants will be less likely to "drop out" of their chosen profession.

#### Participants Evaluation of Total Experience

Two instruments were used to obtain the subjective evaluation of each student. One was the Group Life Inventory which was used at the end of the second session of the course. (An example of this inventory is found in Appendix A.) This inventory was also used at the end of the course. The Class Evaluation Inventory was used at the end of the course (found in Appendix A). In addition to these two inventories, each participant was required to keep a log of his

experiences. In this log the participant recorded a weekly account of his training experience, including insights about his own functioning as a trainer, changes in his training methods and style, a description of dynamics in the training group, and a careful evaluation of the whole experience.

The writer has integrated the results of all three of these evaluations. The results of this integrated effort are found in Table II. Each participant is viewed at the beginning of the experience and at the end. Column 1 reflects "reality orientation." Here the participant is viewed as to his expectation of himself, of others, or of the training experience. In examining Column 1, a minus sign means that the participant had "unrealistic expectations." A plus sign means that the student brought his expectations into the realm of reality. Only two of the students and one of the ministers failed to develop an accurate "reality orientation" by the end of the experience.

*Value of Group Experiences and Relationships.* Both ministers and students placed great value in both the large group and the small group experiences in the course setting. Three of the ministers and two of the students did not stress this in the beginning, but all placed stress on this in the end. As to the value of the small group (Column 2) at the seminary, three of the ministers and two of the students did not mention this in their inventory in the beginning, but again all of them evaluated this positively at the end. In the logs only one of the students registered negative experience with other class members (Column 15). The others who mentioned these

Rel. to Professor.	16	+ 0 + 0 0 + 0 0 + 0 + + + 0 + 0 0 0 0	CLASS EVALUATION AND LOGS
		+ 0 + 0 0 + 0 0 + 0 + + + 0 + 0 0 0 0	
Rel. to Other Class Members	15	+ 0 + + + + 0 0 + + + + + 0 0 0 + +	
		+ 0 + + + + 0 0 + + + + + 0 0 0 + +	
Inductive Method	14	+ + 0 + 0 0 + + + + + + + + + 0 0 +	
		+ + 0 + 0 0 + + + + + + + + + 0 0 +	
Group Ownership of Goals	13	+ + 0 + 0 0 + + + + + + + + + 0 0 +	
		+ + 0 + 0 0 + + + + + + + + + 0 0 +	
Rel. of Class Learning to Group	12	+ + 0 + 0 0 + + + + + + + + + 1 0 +	GROUP-LIFE-INVENTORIES
		+ + 0 + 0 0 + + + + + + + + + 1 0 +	
Rel. to Tan. Group	11	+ + + + + + + + + 0 + + + + + + + + +	
		+ + + + + + + + + 0 + + + + + + + + +	
Rel. to Co-Leader	10	+ + + + + + + + + 0 + + + + + + + + +	
		+ + + + + + + + + 0 + + + + + + + + +	
Whole Experience	9	+ + + + + + + + + + + + + + + + + + +	
Satisfaction	8	+ + 0 0 0 + + + 0 + + + 0 + + + 0 0 +	
		0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	
Competence	7	+ + 0 0 0 0 + + 0 + + + + 0 + + 0 0 +	
		0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	
New Motivation	6	+ + 0 0 0 + + + 0 + + + + + + + + 0 0 +	
		0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	
Skills Learned	5	+ + 0 + 0 + + + + + + + + + + + + + +	
		0 0 0 0 0 0 0 0 0 0 0 0 0 + + 0 + 0 0 0 +	
Inductive Method	4	+ 0 0 0 + + 0 + + 0 + + + + + + + + +	
		0 0 0 0 + 0 0 0 0 0 + + 0 + + 0 0 0 +	
Small Group	3	+ + + + + + + + + + + + + + + + + + +	
		0 0 0 + + + + + 0 + + + + 0 0 + + + +	
Large Group	2	+ + + + + + + + 0 + + + + + + + + + +	
		+ 0 + 0 + 0 + 0 + + 0 0 + + + + + + + +	
Reality Orientation	1	+ + + + + + + + + + + + + + + + + + +	
		+ + + + + + + + + + + + + + + + + + +	
		(1) (2) 4 5 6 7 8 (9) 10 13 14 (15) (17) 18 (20) (21) (23) 24 (25)	

Circles = Ministers

Symbol in left of column = 1st Administration  
Symbol in right of column = Last Administration

TABLE II



relationships mentioned them in a positive way. Eight of the participants had negative relationships with their co-leader (Column 10) at the beginning and only four of the participants had a negative relationship at the end of the experience. Six of the participants had negative relationships to their training group (Column 11) at the beginning while only four maintained these negative relationships to the end. Eight of the nineteen participants indicated a positive relationship with the professor (Column 16) in the course, while the remainder made no mention of this at all.

All of the students in the course valued positively the new skills learned in the "Training Laymen for Pastoral Care and Social Action." This is reflected in Column 5 in Table II. In Column 4, the value of the inductive teaching method is reflected. Only one of the ministers and three of the students failed to mention this as one of the basic learnings of the whole experience. In examining the participants' logs the inductive teaching method (Column 14) was given as one of the valuable learnings for all but five of the participants.

An important insight that came from examining the logs, was the way in which the participants related their class learning to the training group teaching process (Column 12). Only four of the participants failed to mention this as valuable for themselves and only one indicated that there was no relationship between what was done in class and what was done in the training experience. To conclude this section, we will examine Column 7 which is a reflection of competence in the group life inventories. At the beginning of the course, none

of the participants mentioned the matter of personal competence. At the end of the course eleven of the nineteen participants, claimed a new sense of competence in the skills of training laymen for pastoral care and social action.

*New Motivation and Personal Satisfaction.* Thirteen of the eighteen participants indicated a new motivation for their ministry (Column 6) in the second administration of the group life inventories. All but one of those thirteen registered a greater satisfaction in the responsibilities of ministry. This is reflected in the results of the group life inventories in Column 6 and Column 8 of Table II. We were not able to determine how the others felt inasmuch as the matter of motivation and satisfaction were not mentioned. To conclude the evaluation of these inventories and the logs, all nineteen students evaluated the whole experience positively (Column 9). Each had his criticism, but the positive value gained in the experience outweighed any criticism that was made by any one of the students.

*Summary.* On the basis of the Group Life Inventory, the Class Evaluation Inventory and the class logs, we can summarize the results by saying that the participants valued highly the large and small group participation, the relationship to their co-leaders and the learnings received thereby, the relationship to other class members and to their professor. At the same time, they valued the skills that were learned, especially the inductive teaching method and the ability to motivate a group to participate in the ownership of its goals and

purposes. The result was a renewed sense of competence, a new motivation and greater satisfaction in ministry.

Finally, the participants tended to be more realistic in their expectations of themselves, of others and especially the lay groups with whom they worked. That is, each participant tended to define his task in more manageable terms. As one student commented, "I have learned now that *something* is possible. That *something* is a significant contribution to the life and mission of the church."

In examining the results of those who failed to grow in terms of their "motivation" and "satisfaction," three factors seem to stand out.

- 1) Unresolved conflict between co-leaders;
- 2) None mentioned the value of 'new skills' in their evaluation. This suggests to the author that they did not, in fact, learn new skills, or the learning was unimportant to them;
- 3) Tendency not to relate class learnings to training group.

### Results of FIRO-B

The FIRO-B is an instrument designed to measure Fundamental Interpersonal Relations Orientation-Behavior. The title represents the *trait* being measured, i.e., how an individual characteristically relates to other people. "B" stands for the *level* of personality being explored--behavior." The primary purposes of the FIRO-B are:

- (1) to measure how an individual acts in interpersonal situations; and,
- (2) to provide an instrument that will facilitate the prediction of interaction between people. This latter function is somewhat unique

among personality tests and these scales are designed not only for individual assessment, but also to measure characteristics in such ways that scores of two or more people may be combined to predict an interaction.

To accomplish the second objective, two aspects of behavior in each dimension are assessed--the behavior an individual *expresses* towards others (a); and, the behavior he *wants* others to express towards him (w). One aspect of the interaction of two people may be evaluated through the difference between what one wants and what the other expresses.

The fundamental interpersonal dimensions of the FIRO Theory--inclusion (I); control (c); and, affection (a)--may be defined behaviorally as follows:

(I) The interpersonal need for *inclusion* or the need to establish and maintain a satisfactory relationship with people with respect to interaction and association. *Positive inclusion* is characterized by "associate, interact, communicate, belong." *Negative inclusion* is characterized by "exclude, isolate, lonely, detached, withdraw."

(C) The need for *control* is a need to establish and maintain a satisfactory relationship with people with respect to control and power. Control behavior refers to the decision making process between people. *Positive control* is characterized by "power, authority, officer, leader." *Negative control* is seen as "rebellion, submission, resistance, follower."

(A) The interpersonal need for *affection* is a need to establish and maintain a satisfactory relationship with others with respect to love and affection. *Positive affection* is seen as "love, emotionally close, intimate, friend." *Negative affection* is seen as "hate, dislike, emotionally distant, rejecting."

To illustrate the symbols for the FIRO-B scales, the following expressions characterize the behavior expressed or wanted. (EI), "I make efforts to include other people in my activities and to get them to include me in theirs." This illustrates *expressed inclusion*. (WI), "I want other people to include me in their activities and to invite me to belong even if I do not make an effort to be included." This is an expression of *wanted inclusion*. (EC), "I try to exert control and influence over things. I take charge of things." That is an *expressed control*. *Wanted control* is symbolized by (WC), "I want others to control and influence me. I want other people to tell me what to do." *Expressed affection* is symbolized by (EA), "I make efforts to become close to people. I express friendly and affectionate feelings." *Wanted affection* is symbolized by (WA), "I want others to express friendly and affectionate feelings toward me and try to become close to me."

To analyse the results of the FIRO-B, the writer developed a chart (Table III) which examines on an individual basis the scores of each of the class participants. In the left side of each column, the results of the first testing is given. This first test was administered on the first day of the class for "Training Laymen." On the

right side of each column is the result of the second administration of the instrument given at the end of the course.

To the left of the scores is a Code Number for each participant. The Code Numbers that are circled designate the ministers that participated in the course. The uncircled Code Numbers designate the students. The age of each student is parallel to his Code Number.

The results of the whole group are illustrated graphically in Table IV. The graph illustrates that the whole group expressed a greater need for inclusion at the end of the course than at the beginning, but the whole group dropped by .47, indicating that they wanted other persons to include them to a lesser degree. As to control, the group expressed less need to control and more need to be controlled at the end of the course when comparing the results from the first administration of the test. The whole group was more able to express affection, but wanted others to express affection to a lessening degree at the end of the course experience. However, analysing the changes statistically, there were no significant changes on a test-retest basis. (See Appendix C.)

To summarize, growth was demonstrated by the willingness to express inclusion and affection and regression was demonstrated by the lessening need for affection and inclusion and the greater need to be controlled by others.

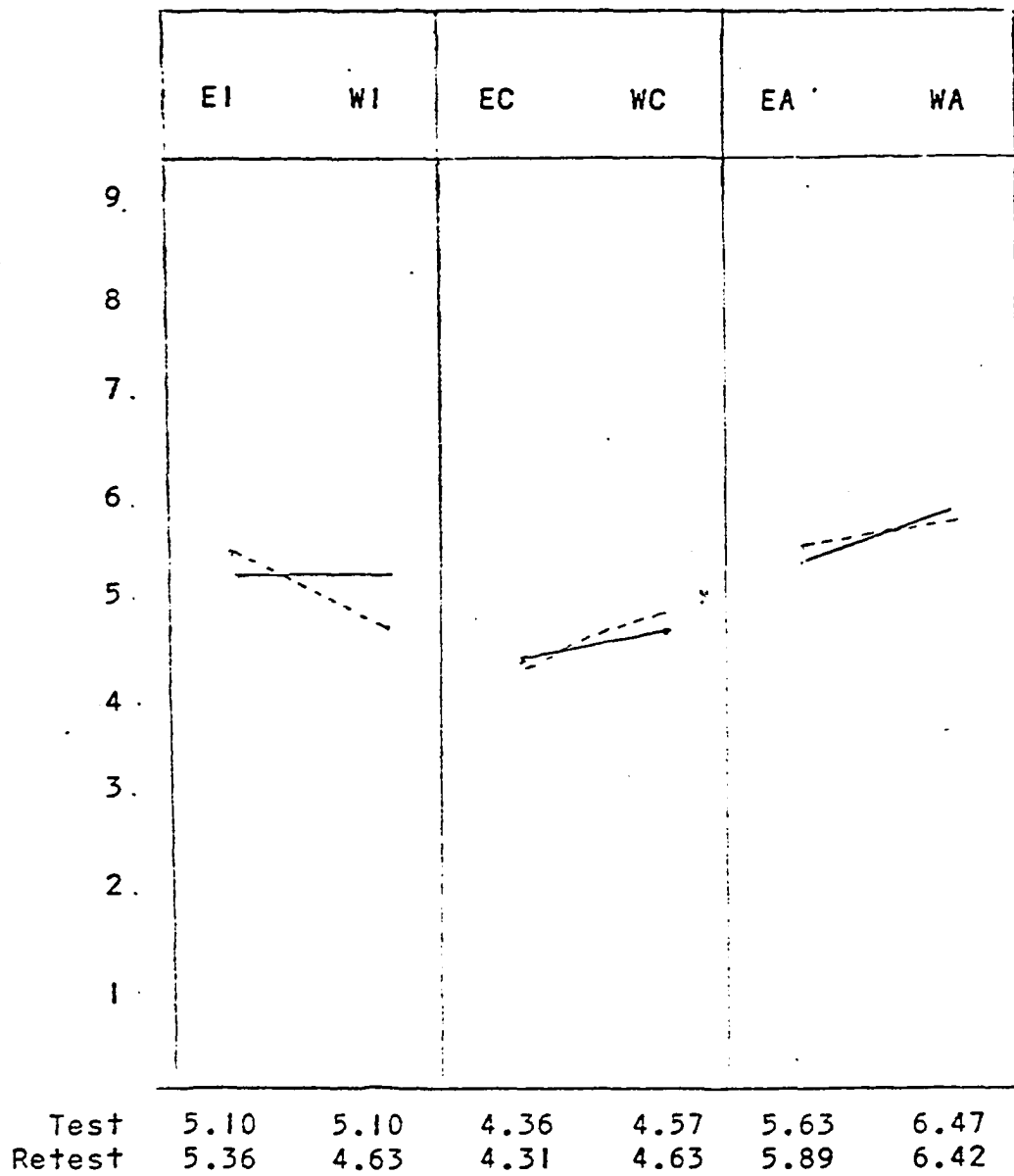
When comparing the results of the ministers with those of the students, we are able to see where the growth and where the regression took place. Table V contains two graphs, one showing the result of

Code	Age	Expressed Inclusion EI	Expressed Control EC	Expressed Affection EA	Wanted Inclusion WI	Wanted Control WC	Wanted Affection WA
①	33	4	4	7	1	7	8
②	47	5	3	5	7	3	7
④	32	5	3	1	2	1	5
⑤	28	6	5	4	4	5	3
⑥	35	9	6	9	8	3	9
⑦	37	8	5	7	7	6	4
⑧	23	7	4	7	9	5	9
⑨	44	4	9	8	8	5	9
⑩	41	3	3	5	7	3	6
⑬	26	4	1	6	6	1	5
⑭	29	6	5	8	0	9	4
⑮	30	7	3	5	7	6	8
⑰	41	6	0	8	9	5	7
⑱	50	7	1	5	7	3	9
⑳	46	5	5	8	8	5	8
㉑	27	6	2	7	0	5	7
㉒	47	6	6	5	7	6	7
㉓	25	4	7	6	0	6	6
㉔	25	3	3	4	0	7	7
㉕	37	5	5	8	7	5	9
㉖		5	3	3	0	4	2
		97 102	83 82	107 112	97 88	87 88	123 122
		5.10 5.36	4.36 4.31	5.63 5.89	5.10 4.63	4.57 4.63	6.47 6.42

FIRO - B

○ = MINISTER

TABLE III



WHOLE GROUP

Test \_\_\_\_\_  
Retest - - - - -

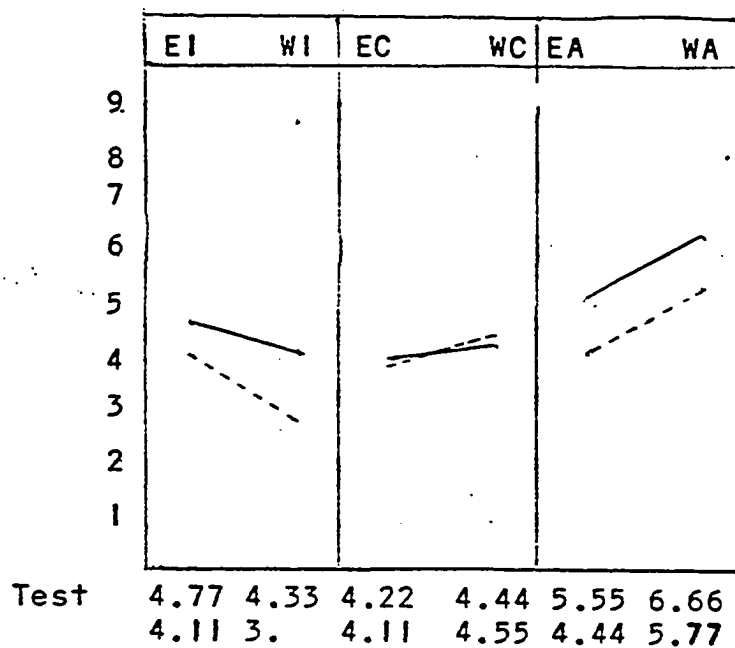
TABLE IV



the ministers on a test and retest comparison with this same comparison of the students. Among the ministers, there is a drop on the retests of .66 of expressed inclusion and a drop of 1.33 on wanted inclusion. The drop in EI was significant at the .05 level which means that statistically we can be 95% sure that the drop was not due to chance. The drop in WI was not statistically significant. The only area in which the score was increased was in the greater need "to be controlled." The ministers increased by .11, but again this was not a statistically significant change. They dropped by 1.11 in expressing affection (significant drop at the .10 level) and by .88 in the need for other persons to express affection for them (significant drop at the .05 level).

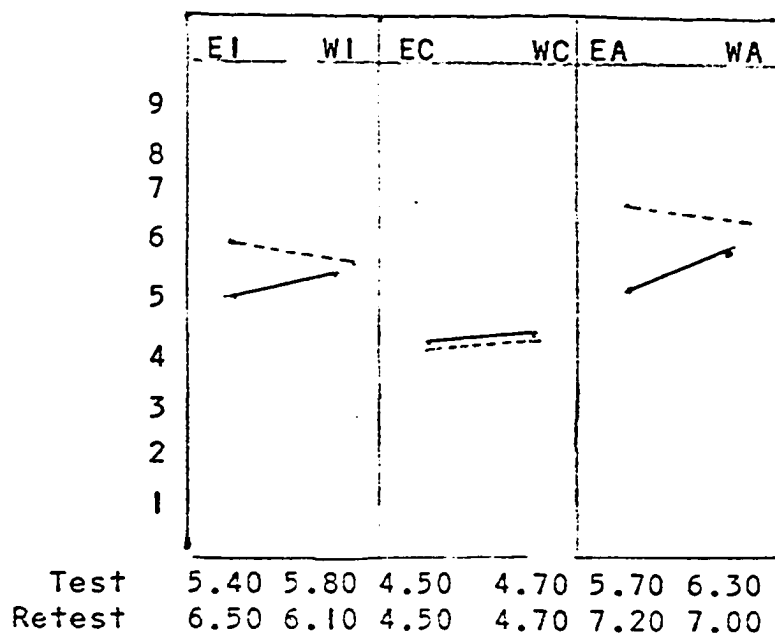
The students demonstrated growth in the areas of inclusion and affection. As a group they increased by 1.10 in the ability to express inclusion (significant growth at the .05 level). They increased by .30 in wanting others to include them, which is not significant statistically. In the area of control, remained constant in the test and retest, showing a greater need to be controlled than the need to control. Obviously, there was no significant statistical change here. The area of greatest growth was in the ability and willingness to express affection. They grew by a score of 1.50, which is significant at the .01 level. In the desire for others to express affection toward them, they grew by .70 which is not a statistically significant change.

In establishing the meaning of these results, several



MINISTERS

Test —————  
Retest - - - - -



STUDENTS

Test —————  
Retest - - - - -

TABLE V

preliminary conclusions can be drawn: 1) Because the students were more accustomed to small group interaction, they were able to profit more by the experience; 2) The new experience of open group relationships tended to make the ministers "pull back" and question the whole matter of interpersonal relationship. This is suggested in the drop in wanted control. The ministers wanted to maintain more control at the end of the experience as compared to their feelings at the beginning; 3) We can assume that the ministers were more realistic in their responses on the re-test. Comparing the results of the FIRO-B with the POI, we note that the ministers grew in their ability to be spontaneous. Also, there was a growth factor in Feeling Reactivity and in Self Acceptance. What these changes suggest to the writer is that the ministers were more able to respond honestly rather than over-compensating in their responses; 4) Another factor that has to be considered in evaluating these ministers' scores was the wide discrepancy in some of them. For example, there was a total of eleven 1 and 0 responses from the nine ministers, while there were only nine 1 and 0 responses from all of the students. Six of the nine responses of 1 and 0 came from one student. If his scores were excluded, this would mean that there were only three 1's or 0's compared to the eleven among the ministers.

In evaluating the results of this instrument and its use with the course on training laymen, the writer consulted with Chaplain O. Ray Fitzgerald, a Supervisor of a Clinical Pastoral Education Program at the Naval Base in San Diego. Chaplain Fitzgerald was consulted

because he has used this instrument to measure the growth of chaplain interns who have worked under his supervision. He has used the instrument over the last year with forty different individuals. In examining the results of the class under study the significant shift, according to his interpretation, was a narrowing of the gap between what was expressed and what was wanted in terms of inclusion, affection and control.

With the exception of several participants, positive growth was experienced in both wanted and expressed behavior. The relationship of these results to our thesis are as follows:

1. Growth in interpersonal relationships were experienced by most of those involved in the course, "Training of Laymen for Pastoral Care and Social Action."

2. This growth in interpersonal relationships can be attributed in part to the participation in the group experience in the training, in the class setting, and the participation with laymen in the training setting.

3. A major hypothesis of the writer is thereby supported. When ministers and seminarians are provided with a more open and honest opportunity for involvement with their peers and their parishioners, the result is a reduction of isolation and an increase in the sense of "Christian Community."

#### Results of the Personality Orientation Inventory

The POI consists of 150, two-choice comparative value judgment items reflecting values and behaviors seen to be of importance in the

development of the "self actualizing" individual. Such a person may be described as one who utilizes his talents and capabilities more fully, lives in the present rather than dwelling in the past or the future, functions relatively autonomously, and intends to have a more benevolent outlook on life and on human nature than the average person.

Two major scales and ten subscales are used in comparing the examinees responses. One of the major scales defines a time ratio, the other a support ratio. The time ratio assesses the degree to which one is reality-oriented in the present, and who is able to bring past experiences and future expectations into meaningful continuity. The support ratio defines relative autonomy by assessing a balance between other-directiveness and inner-directiveness. Other-directed persons tend to be dependent; primarily inner-directed persons tend to be self-willed. A self-actualized person transcends and integrates both orientations. The subscales reflect values important in the development of the self-actualizing individual. SAV symbolizes Self-Actualizing Values. A high score means that the individual holds and lives by values of self-actualizing people. A low score means that he rejects values of self-actualizing people. EX is the abbreviation for Existentiality. This scale measures one's flexibility in applying such values or principles to one's life. It is a measure of one's ability to use good judgment in applying these general principles. Higher scores reflect flexibility in application of values. Those who get low scores tend to hold values so rigidly that they may become compulsive or dogmatic. FR is the abbreviation for feeling re-activity. A

high score measures sensitivity to one's own needs and feelings, a low score shows insensitivity to one's own needs and feelings. S is the abbreviation for spontaneity. A high score measures the ability to express feelings in spontaneous action. A low score indicates one is fearful in expressing feelings behaviorally. SR symbolizes self-regard. A high score measures the ability to like one's self because of one's strength as a person. A low score indicates low self-worth. SA symbolizes self-acceptance. A high score measures acceptance of one's self in spite of one's weaknesses or deficiencies. A low score indicates inability to accept one's weaknesses. NC symbolizes the nature of man as constructive. A high score symbolizes that one sees man as essentially good. He can resolve the goodness-evil, masculine-feminine, selfishness-unselfishness and spirituality-sensuality dichotomies in the nature of man. A high score measures the self-actualizing ability to be synergic and understanding of human nature. A low score means that one sees man as essentially evil or bad. SY symbolizes synergy. A high score is a measure of the ability to see opposites of life as meaningfully related. A low score means that one sees opposites of life as antagonistic. When one is synergistic, one sees that work and play are not different, that lust and love, selfishness and selflessness and other dichotomies are not really opposites at all. A symbolizes acceptance of aggression. A high score measures the ability to accept anger or aggression within one's self as natural. A low score means that one denies having such feelings. C symbolizes the capacity for intimate contact. A high score measures

the person's ability to develop meaningful contactful relationships with other human beings. A low score means that one has difficulty with warm interpersonal relationships.

The test was used on the first day of the course of "training laymen" and again on the last. Table VI is a chart reflecting the results of the inventory of the individual participants. A code number is given to each of the participants, and is shown in the left hand column. The numerals circled indicate the ministers and the uncircled numerals are the students. The age of each participant parallels the code number. The twelve scales are shown with the first test on the left side of the column and the re-test on the right. The total results reflecting scores for the whole group are shown on graph in Table VII.

Upon examination of the class profile in Table VII growth was shown on every scale except the Time-Competence scale. The students and ministers were less able to tie the past and the future to the present in meaningful continuity. These changes were not significant statistically when the group is examined as a whole (see Appendix C). Growth was statistically significant in inner-directiveness, self-actualizing value, spontaneity, existentiality, synergy, feeling reactivity, self-acceptance, acceptance of aggression, and the capacity for intimate contact. The greatest amount of change was in inner-directiveness, self-acceptance, synergy and acceptance of aggression and the capacity for intimate contact (see Appendix C).

The graph in Table VIII compares the ministers with the

Code	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	12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NAME CLASS PROFILE

DATE TESTED \_\_\_\_\_

AGE \_\_\_\_\_ SEX \_\_\_\_\_

I  $T_1 - T_C$  (Time) Ratio:

Self-Actualizing Average:  $T_1 : T_C = 1 : 8$

Your Ratio:  $T_1 : T_C = 1 : \underline{\hspace{1cm}}$

1	2	3	4	5	6	7	8	9	10

OCCUPATION \_\_\_\_\_

Pre-Test = Black

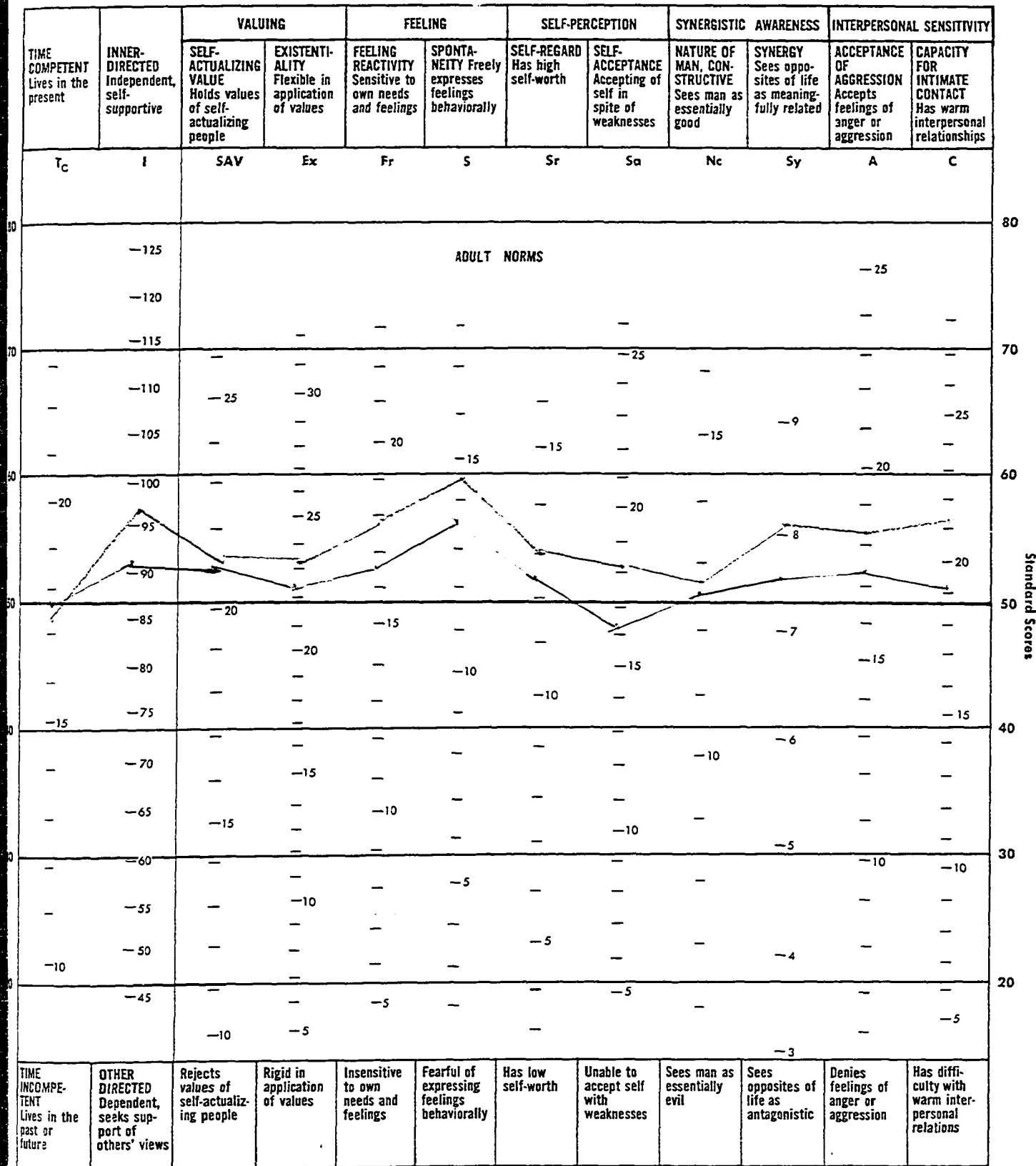
Post-Test = Red

II  $O - I$  (Support) Ratio:

Self-Actualizing Average:  $O : I = 1 : 3$

Your Ratio:  $O : I = 1 : \underline{\hspace{1cm}}$

1	2	3	4	5	6	7	8	9	10



Row Scores

## BRIEF DESCRIPTION OF WHAT THE POI MEASURES

Your profile on the *Personal Orientation Inventory (POI)* shows the degree to which your attitudes and values compare with those of self-actualizing people. A self-actualizing person is one who is more fully functioning and who lives a more enriched life than does the average person. Such a person is developing and utilizing his unique talents to the fullest extent. It is generally agreed that a self-actualizing person might be seen as the desired result of the process of counseling or psychotherapy.

The interpretation of your scores falls into two general categories, the ratio scores and the profile scores. If your ratio scores are close to the scores that self-actualizing persons make, you may consider your values and attitudes, as measured by the POI, to be similar to these people. Your profile scores will further help you to compare yourself with self-actualizing people.

### RATIO SCORES

#### Interpretation of the $T_I - T_C$ Ratio

In order to understand the Time Incompetent - Time Competent ( $T_I - T_C$ ) ratio, it is of help to consider time in its three basic components -- Past, Present, and Future.

The  $T_I$  (Time Incompetent) person is one who lives primarily in the Past, with guilts, regrets, and resentments, and/or in the future, with idealized goals, plans, expectations, predictions, and fears.

In contrast to the  $T_I$  person, the  $T_C$  (Time Competent) person lives primarily in the Present with full awareness, contact, and full feeling reactivity. Because it is known that the self-actualizing person is not perfect, he is understood to be partly  $T_I$  and partly  $T_C$ . His  $T_I - T_C$  ratio is, on the average, 1 to 8. His ratio shows that he therefore lives primarily in the Present and only secondarily in the Past or Future.

If your score is significantly lower than 1 to 8, for example 1 to 3, this suggests that you are more time incompetent than the self-actualizing person. If your score is above 1 to 8, for example 1 to 10, this suggests that you are excessively time competent and this may perhaps reflect a need to appear more self-actualized than you really are.

#### Interpretation of the O - I Ratio

In order to understand your score on the Support (Other - Inner) ratio, one should first understand that the self-actualizing person is both "other-directed" in that he is dependent upon and supported by other persons' views, and he is also "inner-directed" in that he is independent and self-supportive. The degree to which he is each of these can be expressed in a ratio. The O - I ratio of a self-actualizing person is, on the average, 1 to 3, which means that he depends primarily on his own feelings and secondarily on the feelings of others in his life decisions.

If your score is significantly higher than 1 to 3, that is 1 to 4 or above, it may be that this indicates an exaggerated independence and reflects a need to appear "too self-actualized" in responding to the POI. On the other hand, if your score is lower than 1 to 3, for example 1 to 1, it would suggest that you are in the dilemma of finding it difficult to trust either your own or others' feelings in making important decisions.

### PROFILE SCORES

On the Profile Sheet, short descriptions of each of the sub-scales are shown which describe high and low scores. In general, scores above the average on these scales, that is, above the mid-line shown by a standard score of 50, but below a standard score of 60 are considered to be most characteristic of self-actualizing adults. The closer your scores are to this range, the more similar are your responses to the POI responses given by self-actualizing people. The further below the score 50 your scores are, the more they represent areas in which your responses are not like those of self-actualizing people. If most of your scores on the profile are considerably above 60, you may be presenting a picture of yourself which is "too" healthy or which overemphasizes your freedom and self-actualization. Your counselor can discuss the psychological rationale of each scale in greater detail with you.

The ratings from this inventory should not be viewed as fixed or conclusive. Instead they should be viewed as merely suggestive and to be considered in the light of all other information. The *Personal Orientation Inventory* is intended to stimulate thought and discussion of your particular attitudes and values. Your profile will provide a starting point for further consideration of how you can achieve greater personal development.

TABLE VIII

NAME Ministers = Black, Students = Red

DATE TESTED \_\_\_\_\_

AGE \_\_\_\_\_ SEX \_\_\_\_\_

I T<sub>1</sub> - T<sub>C</sub> (Time) Ratio:

Self-Actualizing Average: T<sub>1</sub>:T<sub>C</sub> = 1:8

Your Ratio: T<sub>1</sub>:T<sub>C</sub> = 1: \_\_\_\_\_

1	2	3	4	5	6	7	8	9	10
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OCCUPATION \_\_\_\_\_

Pre-Test \_\_\_\_\_

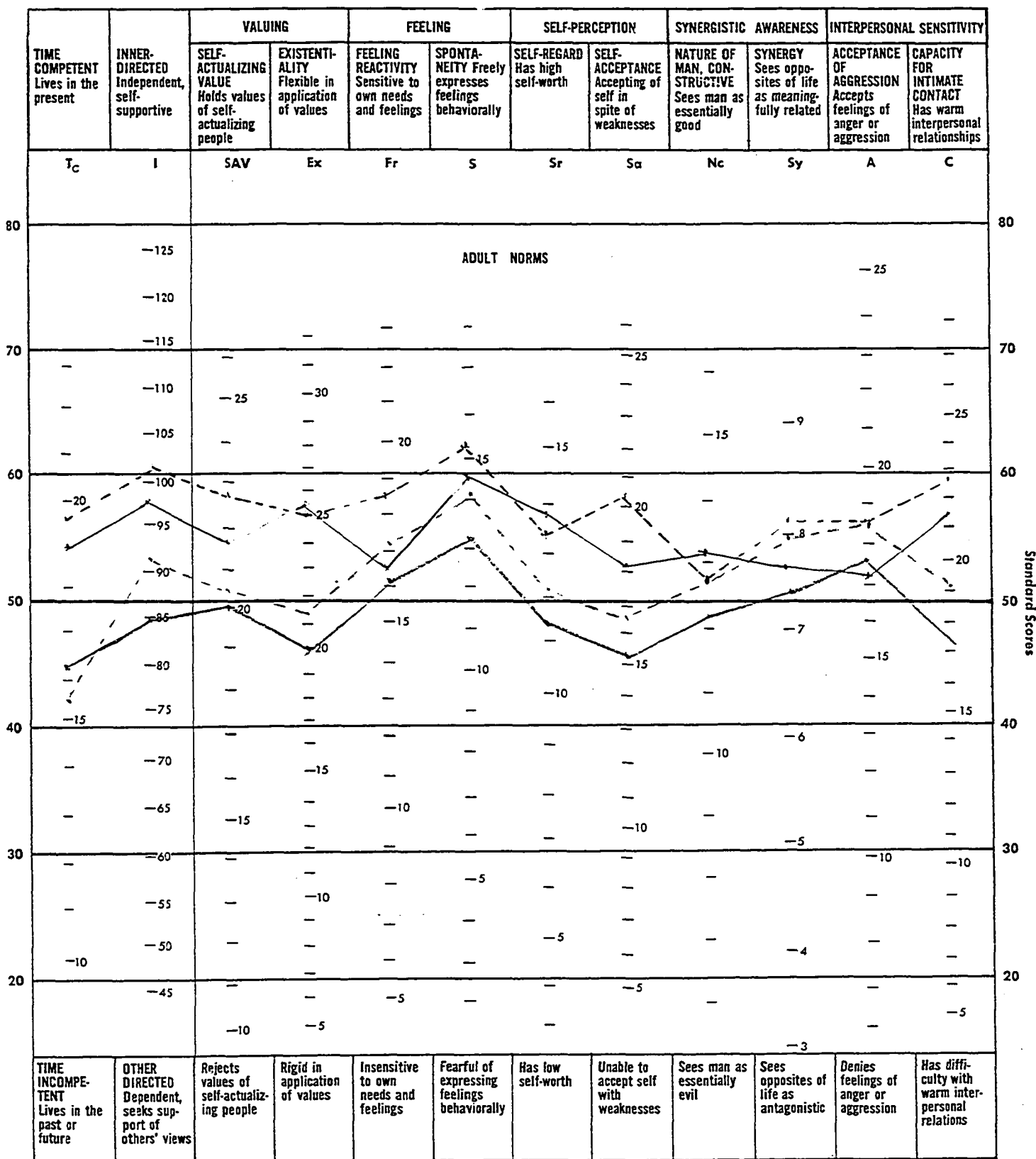
II O - I (Support) Ratio:

Self-Actualizing Average: O:I = 1:3

Your Ratio: O:I = 1: \_\_\_\_\_

1	2	3	4	5	6	7	8	9	10
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Post-Test - - - - -



Raw Scores

## BRIEF DESCRIPTION OF WHAT THE POI MEASURES

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The ratings from this inventory should not be viewed as fixed or conclusive. Instead they should be viewed as merely suggestive and to be considered in the light of all other information. The *Personal Orientation Inventory* is intended to stimulate thought and discussion of your particular attitudes and values. Your profile will provide a starting point for further consideration of how you can achieve greater personal development.

students on a test-retest comparison. In this comparison we are able to see that the students affected the first scale negatively, that is, the students were less able to live in the present and showed a greater tendency to live in the past or the future after the course experience than before. However, there was not a significant difference between the average amount of change of the students and that of the ministers (see Appendix C). The students seemed to show change on all of the other scales, but significant change occurred only in I, EX, S, SA, A and C (see Appendix C). The most significant change was in inner-directedness (.005 level) and in the capacity for intimate contact (.01 level). The students scores which did not change in a statistical sense, in addition to the time-competence score were in SAV, FR, SR, NC and SY (see Appendix C).

By comparison (see Appendix C) the ministers scored higher on both the test and re-test in all scores except in the acceptance of aggression. On the first test the ministers seemed less able to accept feelings of anger and aggression than were the students. On the re-test they scored the same. However, these differences were not significant statistically. In comparing the results of the test and re-test of the ministers, they scored lower on the re-test in three scales; existentiality, self-regard and the nature of man as constructive, which means that the ministers were less flexible, had a lower sense of self-worth, and sees man now as less good at the end of the training experience than at the beginning. The only significant difference occurred in the comparison of the scores in EX at the .10 level.

Overall, in examining the scores, they were above the average. Even the lowest score among the students on the time-competence scale was within the average range based on comparisons of this test being administered to other students and ministers.

In relating the results of these inventories to our study it is most significant that growth was experienced in the students and ministers self-perception and in their interpersonal sensitivity. The opportunity for interpersonal relationships in peer groups and in the training groups with the parishioners may have contributed to their ability to accept aggression and to increase in their capacity for intimate contact. In examining the whole group, these were the points of greatest change (at the .005 level). The increased sense of inner-directedness and self-acceptance can be attributed to the new sense of competence. Again the change was at the .005 level.

#### A Summary of the Findings

The results of this study are generally supportive of the major hypotheses. The ministers and the students in the course on "training laymen" compared to the general population of ministers were found to be questioning their competence and were also found to be generally "isolated" from both their peers and their parishioners. By using the self-analyses and psychological analyses, we were able to observe a trend of growth toward more competence and more of the experience of "Christian Community." Some of the specific findings are as follows:

1. More competence in the skill of training laymen for the

tasks of the ministry. This fact was supported by the ministers and students self-evaluation reflected in the "self-analyses," the logs, the class-evaluation and the higher scores of inner-directedness and self-acceptance in the POI.

2. A verification of this renewed sense of competence is supported in the ways that both the ministers and the students integrated the class learnings with their training responsibilities. In the group-life inventory, the class-evaluation inventory and the class log, the participants were consistent in mentioning the values of these specific skills in their training responsibility.

3. Both ministers and students became more aware of the role-expectations for ministry. The evidence for this fact is supported in the "self-analyses" also in the results from the group-life inventory, the class-evaluation and the logs. This evidence is supported indirectly by the high scores in inner-directedness, spontaneity, self-acceptance, the acceptance of aggression and the capacity for intimate contact. We can deduce from these high scores that both ministers and students became more "their own persons," as a result of getting more in touch with the realities of ministry.

4. There was a trend toward greater satisfaction and enjoyment in the ministry. These results were consistent in "the self-analyses," group-life inventory, class-evaluation and the logs. This evidence is supported in the POI by the higher scores in self-actualizing values, existentiality, flexibility, in the higher scores of spontaneity, feeling reactivity, synergy and self-acceptance.

5. Both ministers and students were more able to relate to others, especially their peers. In the "self-analyses" this was particularly evident in that there was a radical change in the willingness to see other ministers as "closest friends" and to share with these "close friends" in times of stress. The one question raised by our research comes from an analyses of the FIRO-B. There was definite growth among the students in the need for inclusion and affection. Among the ministers, however, there was a decline in both of these needs. Our conclusion is that because the group experiences were relatively new to the ministers, there may have been a tendency to pull back in a psychological sense (see Appendix C for statistical significance). The results of the other inventories and instruments were consistent in indicating the positive value of the new ways of relating that were discovered by peers and parishioners.

### Conclusions

Within the limitations of this study the findings seem to show that the training of ministers as well as their continuing education needs to be designed along highly practical lines and needs to be set within the parish situation. The values received by the participants in the course on "training laymen" were related to the fact that each participant was developing new and relevant skills while working in the parish setting in a "shared ministry."

There are three considerations that need to be taken into account to expand this concept of training ministers.

1. Both the institutional church and the seminary need to



understand the personal needs and limitations of its ministers. Being "set apart" for the "high calling" has worked to the disadvantage of the church's ministers. He feels "apart" and isolated by the role projected on him and accepted by him. Some of the results are, a loss of hope and a feeling that the church does not have an ability to respond to change; resistance to the relationship with authority; the inability to handle conflict creatively; stress among the ministerial family; distrust of fellow ministers; and finally the most devastating result of all, the feeling of inadequacy. The minister is separated, at least psychologically, both from his peers and his parishioners. The result is that he does not perceive them accurately. These effects are documented in Chapter I of this paper.

A direction which offers a solution to this problem would be the use of "growth groups" for ministers both in training and after their training in the parish. This experience would have a "humanizing" effect. It would keep the ministers open to each other and open to the possibilities of relationships and support which comes from others in similar situations. This need must be addressed seriously so that every minister is exposed to this kind of opportunity.

2. The institutional church and the seminary need to provide the experience of a "shared ministry" within a community of concern. Students have something to offer to each other in the training experience. Laymen have something to offer to students in their training. The values which were received by those in the course on "training laymen" were those which came out of the relationship with other

students and with their parishioners. Relationships both with peers and parishioners were necessary before learning was achieved. Those students and ministers who had limited relationships either with their peers, their parishioners or both of these, were also limited in the learning which they received. The marathon and the work groups were the two experiences which were evaluated most highly by the class members. These experiences were valuable because they provided an opportunity for the continual re-evaluation of skills which were used in the lay training groups. In the opinion of the writer, the course can be strengthened by depending more upon the participants to take responsibility and assume ownership for the educational process. This would occur as the participants engaged in research and present these insights to their small groups.

The input in the class lectures was indispensable, but the growth in the individual participants resulted largely from their involvement with each other and involvement in their common concern. The total experience was one of group ownership of a common purpose. The class was, in fact, a model of a "shared ministry."

3. Both the institutional church and the seminary need to provide education which is consistent with the real needs of the parish situation. One way of making this provision would be to reverse the training procedure so that the student experiences contact in the parish as a student minister or student assistant *before* he is confronted with a formal theological educational process. The student would receive exposure to the realities of parish life and then define

his educational needs to the staff of the seminary. The course on "training laymen" is a model which offers this kind of flexibility. To realize this goal, a much greater involvement would be necessary from the parish minister. He would become as important in the training of ministers as the professor has been in his role in the seminary.

Among those students and ministers who experienced limited growth or actually regressed in the course on "training laymen," several were unrealistic in the ways in which they saw their role--the role of the layman and the expectations from the whole experience. By making the parish the setting for theological education and by encouraging the student to take responsibility for defining his educational needs, there would be a reduction in this misunderstanding. A positive result in the clearer understanding of the *real* tasks of ministry would be an increase in the sense of competence and an experience of Christian community.

Further research should be done in testing those involved in *all* theological education. This will be helpful in determining what is valuable and what is not. Little has been done in this area of research. This approach would be highly contributive to the future of theological education.

The vocation of ministry is difficult in any time, but it is much more complex in this time of dynamic change. We in the church need to afford more thorough practical training and a more adequate basis of support if the trend toward "dropping out" is to be changed.

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## APPENDIXES



APPENDIX A  
UNPUBLISHED TEST MATERIALS

Name \_\_\_\_\_  
Date \_\_\_\_\_

CLASS EVALUATION INVENTORY  
by  
Howard J. Clinebell, Jr.

1. I attended \_\_\_\_\_ of the first 12 sessions of the class.
2. Overall, I would rate the class as:  
☐ excellent  
☐ good  
☐ fair  
☐ poor
3. How effective was the class experience in increasing your skill in leading a combined pastoral care-social change lay training group?  
☐ very effective  
☐ moderately effective  
☐ slightly effective  
☐ not effective at all
4. How effective was the class experience in increasing your skill in leading a pastoral care lay training group?  
☐ very effective  
☐ moderately effective  
☐ slightly effective  
☐ not effective at all
5. How effective was the class experience in increasing your skill in leading a social change lay training group?  
☐ very effective  
☐ moderately effective  
☐ slightly effective  
☐ not effective at all
6. How effective was the class training in making use of your experience in your training group?  
☐ very effective  
☐ moderately effective  
☐ slightly effective  
☐ not effective at all
7. Which aspect of the class training was more effective in increasing your skills?  
☐ pastoral care  
☐ social action
8. In which area did you feel better prepared as a trainer when you started the course?  
☐ pastoral care  
☐ social action

9. As a result of the total experience (class and leading the group) my confidence in my ability in leading a lay training group in pastoral care and social action combined is:
- ☐ greatly increased
  - ☐ moderately increased
  - ☐ slightly increased
  - ☐ not increased at all
10. Which aspect of the total class experience was most helpful in increasing your skills as a leader of a lay training group in pastoral care and social change combined?
- ☐ class training
  - ☐ your experience of leading your group
  - ☐ both were equally effective
  - ☐ cannot determine which was the most effective
11. Which aspect of the total class experience was most helpful in increasing your skills as a leader of a lay training group in pastoral care?
- ☐ class training
  - ☐ your experience of leading your group
  - ☐ both were equally effective
  - ☐ cannot determine which was the most effective
12. Which aspect of the project experience was most helpful in increasing your skills as a leader of a lay training group in social change?
- ☐ class training
  - ☐ your experience of leading your group
  - ☐ both were equally effective
  - ☐ cannot determine which was the most effective
13. To what degree do you feel the class experience was relevant to what you experienced in your training group?
- ☐ to a great degree
  - ☐ to a moderate degree
  - ☐ to a slight degree
  - ☐ did not relate at all
14. Which training in class related more effectively to your experience in your training group?
- ☐ pastoral care
  - ☐ social change
15. How effective was the class instruction in integrating social action training and pastoral care training?
- ☐ very effective
  - ☐ moderately effective
  - ☐ slightly effective
  - ☐ not effective at all

16. Is the combination of an emphasis on pastoral care and social change in the same group (please answer each of the following):
- |   | Yes | No  |
|---|-----|-----|
| desirable? . . . . .  | ( ) | ( ) |
| a hindrance to presenting either one thoroughly? . . .                              | ( ) | ( ) |
| favorable to balancing these two dimensions of lay ministry? . . . . .              | ( ) | ( ) |
| more efficient because of areas of overlap? . . .                                   | ( ) | ( ) |
| less efficient because of the basically different methodologies involved? . . . . . | ( ) | ( ) |
17. Because of the total experience (class and leading the group) the degree to which I will probably become involved in training laymen for social change and pastoral care activities combined is:
- ( ) greater now than before the training
- ( ) about the same now as before the training
- ( ) less now than before the training
18. In which area do you now feel better prepared as a trainer of lay groups?
- ( ) pastoral care
- ( ) social action
19. Rank the following class experiences in terms of their relevance to your needs in your training groups.
- |          |  |
|----------|--|
| 1. _____ | A. Work groups   |
| 2. _____ | B. Simulation (gaming & role playing)                          |
| 3. _____ | C. Input lectures on pastoral care                             |
| 4. _____ | D. Input lectures on social change                             |
| 5. _____ | E. Inductive teaching  |
| 6. _____ | F. Reflection on process of class itself                       |
| 7. _____ | G. Reflection on problems and ideas arising in training groups |
| 8. _____ | H. Input lectures on training methods                          |
| 9. _____ | I. Other (please state) _____                                  |
20. Evaluate the teaching of Howard Clinebell in this course: \_\_\_\_\_
- \_\_\_\_\_
21. Evaluate the teaching of Speed Leas in this course: \_\_\_\_\_
- \_\_\_\_\_
22. Evaluate the lectures of John Cobb and Dan Rhoades in this course: \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

23. How do you rate the impact of the research on your training group's experience?  
☐ positive  
☐ negative  
☐ more positive than negative  
☐ more negative than positive  
☐ neutral
24. Do you feel that 10 weeks (20 hours) for the training group was:  
☐ too long  
☐ too short  
☐ adequate
25. The optimal length of a lay training group would be \_\_\_\_ weeks  
\_\_\_\_ hours.
26. The most helpful aspects of the class's pastoral care emphases for my training group were: \_\_\_\_\_  
\_\_\_\_\_
27. The least helpful aspects of the class's pastoral care emphases for my training group were: \_\_\_\_\_  
\_\_\_\_\_
28. The most helpful aspects of the class's social change emphases for my training group were: \_\_\_\_\_  
\_\_\_\_\_
29. The least helpful aspects of the class's social change emphases for my training group were: \_\_\_\_\_  
\_\_\_\_\_
30. If a course like this were offered again, the following changes would be desirable to improve it: A: Content: \_\_\_\_\_  
\_\_\_\_\_  
B: Training process and experience: \_\_\_\_\_  
\_\_\_\_\_
31. The class sessions and the training groups could have been correlated more by: \_\_\_\_\_  
\_\_\_\_\_

Check the number on the rating scale that corresponds to your evaluation of the group in each of the following categories. For example, if you feel that responsible participation was lacking, check 1; if you feel that responsible participation was present, check 7; if you feel that the responsible participation of the group was somewhere in between, check an appropriate number on the scale.

- |   |               |  |
|---|---------------|--|
| A. RESPONSIBLE PARTICIPATION was lacking. We served our own needs. We watched from outside the group. We were "grinding our own axes."                            | 1 2 3 4 5 6 7 | A. RESPONSIBLE PARTICIPATION was present. We were sensitive to the needs of our group. Everyone was "on the inside" participating.                             |
| B. LEADERSHIP was dominated by one or more persons.   | 1 2 3 4 5 6 7 | B. LEADERSHIP was shared among the members according to their abilities and insights.  |
| C. COMMUNICATION OF IDEAS was poor, we did not listen. We did not understand. Ideas were ignored.   | 1 2 3 4 5 6 7 | C. COMMUNICATION OF IDEAS was good. We listened and understood one another's ideas. Ideas were vigorously presented & acknowledged.                            |
| D. COMMUNICATION OF FEELINGS was poor. We did not listen and did not understand feelings. No one cared about feelings.  | 1 2 3 4 5 6 7 | D. COMMUNICATION OF FEELINGS was good. We listened and understood and recognized feelings. Feelings were shared and accepted.                                  |
| E. AUTHENTICITY was missing. We were wearing masks. We were being phony & acting parts. We were hiding our real selves.   | 1 2 3 4 5 6 7 | E. AUTHENTICITY was present. We were revealing our honest selves. We were engaged in authentic self-revelation.  |
| F. ACCEPTANCE OF PERSONS was missing. Persons were rejected, ignored, or criticized.  | 1 2 3 4 5 6 7 | F. ACCEPTANCE OF PERSONS was an active part of our give-and-take. We "received one another in Christ," recognizing & respecting the uniqueness of each person. |
| G. FREEDOM OF PERSONS was stifled. Conformity was explicitly or implicitly fostered. Persons were not free to express their individuality. They were manipulated. | 1 2 3 4 5 6 7 | G. FREEDOM OF PERSONS was enhanced and encouraged. The creativity and individuality of persons was respected.  |
| H. CLIMATE OF RELATIONSHIP was one of hostility or suspicion or politeness or fear or anxiety or superficiality.  | 1 2 3 4 5 6 7 | H. CLIMATE OF RELATIONSHIP was one of mutual trust in which evidence of love for one another was apparent. The atmosphere was friendly and relaxed.            |
| I. PRODUCTIVITY was low. We were proud, fat, & happy, just coasting along. Our meeting was irrelevant; there was no apparent agreement.                           | 1 2 3 4 5 6 7 | I. PRODUCTIVITY was high. We were digging hard & were earnestly at work on a task. We created and achieved something.  |

1. I would rate this session: Excellent [ ]; Good [ ]; Fair [ ]; Poor [ ].

2. The most helpful things were: \_\_\_\_\_

3. The least helpful things were: \_\_\_\_\_

4. It would have been more helpful if \_\_\_\_\_

5. On the basis of what happened, I now plan to \_\_\_\_\_

\*Philip A. Anderson, *Church Meetings that Matter* (Philadelphia: United Church Press, 1965), pp. 50, 51.

# "A SELF-ANALYSIS OF PERSONAL SATISFACTION AND VOCATIONAL COMPETENCE"

by  
James D. Slay, Jr.

Student \_\_\_\_\_ Class \_\_\_\_\_ Code No. \_\_\_\_\_

Minister \_\_\_\_\_ Date of Ordination \_\_\_\_\_

Number of churches served \_\_\_\_\_ Age \_\_\_\_\_

(Please circle the number which corresponds to the response which best represents your feeling or attitude.)

1. Definitely
2. To a great degree
3. To an increasing degree
4. To some degree
5. To a limited degree
6. To a decreasing degree
7. Definitely not

1. I have considered changing my vocation from the ministry to another profession.  
1.      2.      3.      4.      5.      6.      7.
2. My seminary training has prepared (or is preparing) me to work effectively as a professional clergyman.  
1.      2.      3.      4.      5.      6.      7.
3. My closest friends are either clergymen (or seminarians) and their families.  
1.      2.      3.      4.      5.      6.      7.
4. When I face personal problems I am able to talk freely with my peers about them.  
1.      2.      3.      4.      5.      6.      7.
5. The work which I do is what I conceived it to be before I entered the ministry or I have a clear conception of what my work will be.  
1.      2.      3.      4.      5.      6.      7.
6. The role of the clergyman is the same as it was ten years ago.  
1.      2.      3.      4.      5.      6.      7.
7. I feel competent to give the kind of leadership that is required of me as a clergyman.  
1.      2.      3.      4.      5.      6.      7.
8. I have an adequate understanding of the dynamics of change for individuals.  
1.      2.      3.      4.      5.      6.      7.
9. I have an adequate understanding of the dynamics of change for groups.  
1.      2.      3.      4.      5.      6.      7.

10. I have a good understanding of the dynamics of change for institutions.  
1.      2.      3.      4.      5.      6.      7.
11. I have a good understanding of the dynamics of change for social structure.  
1.      2.      3.      4.      5.      6.      7.
12. I enjoy (or feel that I will) most of my responsibilities as a clergyman.  
1.      2.      3.      4.      5.      6.      7.
13. The clergyman enjoys the same status in the community as do other professionals such as doctors, lawyers, etc.  
1.      2.      3.      4.      5.      6.      7.
14. I have as much time (or feel that I will) with my family as do other professionals.  
1.      2.      3.      4.      5.      6.      7.
15. Tensions have arisen (or I expect they will) in my family over the time I spend in my work.  
1.      2.      3.      4.      5.      6.      7.
16. I do not feel that I am paid (or will be) according to the training which I have had and the time which I have to spend in my work.  
1.      2.      3.      4.      5.      6.      7.
17. I feel competent and have those skills that are necessary to manage the affairs of the church.  
1.      2.      3.      4.      5.      6.      7.
18. I feel excited about the church and am certain of its influence in our society.  
1.      2.      3.      4.      5.      6.      7.
19. I encourage young people to consider the ministry as a vocation.  
1.      2.      3.      4.      5.      6.      7.
20. If I could find some honorable and feasible alternative I would leave (or would not enter) the ministry.  
1.      2.      3.      4.      5.      6.      7.
21. My family would like for me to take up a new profession or not to enter the ministry.  
1.      2.      3.      4.      5.      6.      7.
22. I find the denominational administration (Bishops, District Superintendent, etc.) giving effective leadership for a time of change.  
1.      2.      3.      4.      5.      6.      7.
23. I feel that the ethic of self-denial has been replaced by the ethic of self-sufficiency among clergymen.  
1.      2.      3.      4.      5.      6.      7.
24. I feel that I am a failure (or will be) in my chosen vocation.  
1.      2.      3.      4.      5.      6.      7.



25. I feel that my congregation sees me (or will see me) as competent in my job.  
1. 2. 3. 4. 5. 6. 7.
26. I feel that my peers see me (or will see me) as competent in my job.  
1. 2. 3. 4. 5. 6. 7.
27. My parents were influential in my decision to enter the ministry.  
1. 2. 3. 4. 5. 6. 7.
28. I have (or will develop) a clear understanding with my congregation as to my responsibilities.  
1. 2. 3. 4. 5. 6. 7.
29. The task of the minister will increasingly demand skills in counseling and group dynamics:  
1. 2. 3. 4. 5. 6. 7.
30. . . . in social change:  
1. 2. 3. 4. 5. 6. 7.
31. . . . in training laymen:  
1. 2. 3. 4. 5. 6. 7.
32. . . . in effective management:  
1. 2. 3. 4. 5. 6. 7.
33. Most of the ministers (or seminarians) I know are discouraged in their vocation.  
1. 2. 3. 4. 5. 6. 7.
34. I feel that I function more effectively as a minister (or as one preparing for ministry) than most of my peers.  
1. 2. 3. 4. 5. 6. 7.
35. I feel adequate in the skills of training laymen in pastoral care:  
1. 2. 3. 4. 5. 6. 7.
36. . . . in social change skills.  
1. 2. 3. 4. 5. 6. 7.
37. I experience conflict between my pastoral care and social change roles.  
1. 2. 3. 4. 5. 6. 7.
38. I feel frustrated because of the apathy of laymen toward the need for social action.  
1. 2. 3. 4. 5. 6. 7.
39. It is easier (or I think it will be) for me to "do it myself" than to find and train lay persons for ministries in pastoral care.  
1. 2. 3. 4. 5. 6. 7.
40. It is easier (or I think it will be) for me to "do it myself" than to find and train lay persons for ministries in social change.  
1. 2. 3. 4. 5. 6. 7.

APPENDIX B  
PUBLISHED TEST MATERIALS

# FIRO-B

WILLIAM C. SCHUTZ, Ph.D

**DIRECTIONS:** This questionnaire is designed to explore the typical ways you interact with people. There are, of course, no right or wrong answers; each person has his own ways of behaving.

Sometimes people are tempted to answer questions like these in terms of what they think a person *should* do. This is *not* what is wanted here. We would like to know how you actually behave.

Some items may seem similar to others. However, each item is different so please answer each one without regard to the others. There is no time limit, but do not debate long over any item.

NAME \_\_\_\_\_

GROUP \_\_\_\_\_

DATE \_\_\_\_\_ AGE \_\_\_\_\_

MALE \_\_\_\_\_ FEMALE \_\_\_\_\_

	I	C	A
e			
w			



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For each statement below, decide which of the following answers best applies to you. Place the number of the answer in the box at the left of the statement. Please be as honest as you can.

1. usually      2. often      3. sometimes      4. occasionally      5. rarely      6. never

- |   |   |
|---|---|
| <input type="checkbox"/> 1. I try to be with people.  | <input type="checkbox"/> 9. I try to include other people in my plans.                  |
| <input type="checkbox"/> 2. I let other people decide what to do.                           | <input type="checkbox"/> 10. I let other people control my actions.                     |
| <input type="checkbox"/> 3. I join social groups.   | <input type="checkbox"/> 11. I try to have people around me.                            |
| <input type="checkbox"/> 4. I try to have close relationships with people.                  | <input type="checkbox"/> 12. I try to get close and personal with people.               |
| <input type="checkbox"/> 5. I tend to join social organizations when I have an opportunity. | <input type="checkbox"/> 13. When people are doing things together I tend to join them. |
| <input type="checkbox"/> 6. I let other people strongly influence my actions.               | <input type="checkbox"/> 14. I am easily led by people.                                 |
| <input type="checkbox"/> 7. I try to be included in informal social activities.             | <input type="checkbox"/> 15. I try to avoid being alone.                                |
| <input type="checkbox"/> 8. I try to have close, personal relationships with people.        | <input type="checkbox"/> 16. I try to participate in group activities.                  |

For each of the next group of statements, choose one of the following answers:

1. most people      2. many people      3. some people      4. a few people      5. one or two people      6. nobody

- |  |   |
|--|---|
| <input type="checkbox"/> 17. I try to be friendly to people.                         | <input type="checkbox"/> 23. I try to get close and personal with people.             |
| <input type="checkbox"/> 18. I let other people decide what to do.                   | <input type="checkbox"/> 24. I let other people control my actions.                   |
| <input type="checkbox"/> 19. My personal relations with people are cool and distant. | <input type="checkbox"/> 25. I act cool and distant with people.                      |
| <input type="checkbox"/> 20. I let other people take charge of things.               | <input type="checkbox"/> 26. I am easily led by people.                               |
| <input type="checkbox"/> 21. I try to have close relationships with people.          | <input type="checkbox"/> 27. I try to have close, personal relationships with people. |

For each of the next

1. most people      2. many people

- |  |
|--|
| <input type="checkbox"/> 28. I like people.                      |
| <input type="checkbox"/> 29. I like people with me.              |
| <input type="checkbox"/> 30. I try to include people's actions.  |
| <input type="checkbox"/> 31. I like people and their activities. |
| <input type="checkbox"/> 32. I like people.                      |
| <input type="checkbox"/> 33. I try to talk to people.            |
| <input type="checkbox"/> 34. I like people's activities.         |

For each of the next

1. usually      2. often

- |   |
|---|
| <input type="checkbox"/> 41. I try to be with people.           |
| <input type="checkbox"/> 42. I like people.                     |
| <input type="checkbox"/> 43. I like people.                     |
| <input type="checkbox"/> 44. I try to have things done.         |
| <input type="checkbox"/> 45. I like people's activities.        |
| <input type="checkbox"/> 46. I like people toward me.           |
| <input type="checkbox"/> 47. I try to include people's actions. |



o you. Place the  
est as you can.

ly 6. never

er people in my

ntrol my actions.

around me.

nd personal with

ng things together

ople.

done.

n group activities.

6. nobody

nd personal with

ontrol my actions.

nt with people.

people.

personal relation-

For each of the next group of statements, choose one of the following answers:

1. most  
people

2. many  
people

3. some  
people

4. a few  
people

5. one or two  
people

6. nobody

☐ 28. I like people to invite me to things.

☐ 29. I like people to act close and personal with me.

☐ 30. I try to influence strongly other people's actions.

☐ 31. I like people to invite me to join in their activities.

☐ 32. I like people to act close toward me.

☐ 33. I try to take charge of things when I am with people.

☐ 34. I like people to include me in their activities.

☐ 35. I like people to act cool and distant toward me.

☐ 36. I try to have other people do things the way I want them done.

☐ 37. I like people to ask me to participate in their discussions.

☐ 38. I like people to act friendly toward me.

☐ 39. I like people to invite me to participate in their activities.

☐ 40. I like people to act distant toward me.

For each of the next group of statements, choose one of the following answers:

1. usually

2. often

3. sometimes

4. occasionally

5. rarely

6. never

☐ 41. I try to be the dominant person when I am with people.

☐ 42. I like people to invite me to things.

☐ 43. I like people to act close toward me.

☐ 44. I try to have other people do things I want done.

☐ 45. I like people to invite me to join their activities.

☐ 46. I like people to act cool and distant toward me.

☐ 47. I try to influence strongly other people's actions.

☐ 48. I like people to include me in their activities.

☐ 49. I like people to act close and personal with me.

☐ 50. I try to take charge of things when I'm with people.

☐ 51. I like people to invite me to participate in their activities.

☐ 52. I like people to act distant toward me.

☐ 53. I try to have other people do things the way I want them done.

☐ 54. I take charge of things when I'm with people.



# POI

## PERSONAL ORIENTATION INVENTORY

**EVERETT L. SHOSTROM, Ph.D.**

### DIRECTIONS

This inventory consists of pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "a". (See Example Item 1 at right.) If the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "b". (See Example Item 2 at right.) If neither statement applies to you, or if they refer to something you don't know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it.

Section of Answer Column Correctly Marked	
	a      b
1.	<input checked="" type="checkbox"/> <input type="checkbox"/>
2.	<input type="checkbox"/> <input checked="" type="checkbox"/>

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet.

Remember, try to make some answer to every statement.

Before you begin the inventory, be sure you put your name, your sex, your age, and the other information called for in the space provided on the answer sheet.

NOW OPEN THE BOOKLET AND START WITH QUESTION 1.

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1. a. I am bound by the principle of fairness.  
b. I am not absolutely bound by the principle of fairness.
2. a. When a friend does me a favor, I feel that I must return it.  
b. When a friend does me a favor, I do not feel that I must return it.
3. a. I feel I must always tell the truth.  
b. I do not always tell the truth.
4. a. No matter how hard I try, my feelings are often hurt.  
b. If I manage the situation right, I can avoid being hurt.
5. a. I feel that I must strive for perfection in everything that I undertake.  
b. I do not feel that I must strive for perfection in everything that I undertake.
6. a. I often make my decisions spontaneously.  
b. I seldom make my decisions spontaneously.
7. a. I am afraid to be myself.  
b. I am not afraid to be myself.
8. a. I feel obligated when a stranger does me a favor.  
b. I do not feel obligated when a stranger does me a favor.
9. a. I feel that I have a right to expect others to do what I want of them.  
b. I do not feel that I have a right to expect others to do what I want of them.
10. a. I live by values which are in agreement with others.  
b. I live by values which are primarily based on my own feelings.
11. a. I am concerned with self-improvement at all times.  
b. I am not concerned with self-improvement at all times.
12. a. I feel guilty when I am selfish.  
b. I don't feel guilty when I am selfish.
13. a. I have no objection to getting angry.  
b. Anger is something I try to avoid.
14. a. For me, anything is possible if I believe in myself.  
b. I have a lot of natural limitations even though I believe in myself.
15. a. I put others' interests before my own.  
b. I do not put others' interests before my own.
16. a. I sometimes feel embarrassed by compliments.  
b. I am not embarrassed by compliments.
17. a. I believe it is important to accept others as they are.  
b. I believe it is important to understand why others are as they are.
18. a. I can put off until tomorrow what I ought to do today.  
b. I don't put off until tomorrow what I ought to do today.
19. a. I can give without requiring the other person to appreciate what I give.  
b. I have a right to expect the other person to appreciate what I give.
20. a. My moral values are dictated by society.  
b. My moral values are self-determined.
21. a. I do what others expect of me.  
b. I feel free to not do what others expect of me.
22. a. I accept my weaknesses.  
b. I don't accept my weaknesses.
23. a. In order to grow emotionally, it is necessary to know why I act as I do.  
b. In order to grow emotionally, it is not necessary to know why I act as I do.
24. a. Sometimes I am cross when I am not feeling well.  
b. I am hardly ever cross.

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25. a. It is necessary that others approve of what I do.  
b. It is not always necessary that others approve of what I do.
26. a. I am afraid of making mistakes.  
b. I am not afraid of making mistakes.
27. a. I trust the decisions I make spontaneously.  
b. I do not trust the decisions I make spontaneously.
28. a. My feelings of self-worth depend on how much I accomplish.  
b. My feelings of self-worth do not depend on how much I accomplish.
29. a. I fear failure.  
b. I don't fear failure.
30. a. My moral values are determined, for the most part, by the thoughts, feelings and decisions of others.  
b. My moral values are not determined, for the most part, by the thoughts, feelings and decisions of others.
31. a. It is possible to live life in terms of what I want to do.  
b. It is not possible to live life in terms of what I want to do.
32. a. I can cope with the ups and downs of life.  
b. I cannot cope with the ups and downs of life.
33. a. I believe in saying what I feel in dealing with others.  
b. I do not believe in saying what I feel in dealing with others.
34. a. Children should realize that they do not have the same rights and privileges as adults.  
b. It is not important to make an issue of rights and privileges.
35. a. I can "stick my neck out" in my relations with others.  
b. I avoid "sticking my neck out" in my relations with others.
36. a. I believe the pursuit of self-interest is opposed to interest in others.  
b. I believe the pursuit of self-interest is not opposed to interest in others.
37. a. I find that I have rejected many of the moral values I was taught.  
b. I have not rejected any of the moral values I was taught.
38. a. I live in terms of my wants, likes, dislikes and values.  
b. I do not live in terms of my wants, likes, dislikes and values.
39. a. I trust my ability to size up a situation.  
b. I do not trust my ability to size up a situation.
40. a. I believe I have an innate capacity to cope with life.  
b. I do not believe I have an innate capacity to cope with life.
41. a. I must justify my actions in the pursuit of my own interests.  
b. I need not justify my actions in the pursuit of my own interests.
42. a. I am bothered by fears of being inadequate.  
b. I am not bothered by fears of being inadequate.
43. a. I believe that man is essentially good and can be trusted.  
b. I believe that man is essentially evil and cannot be trusted.
44. a. I live by the rules and standards of society.  
b. I do not always need to live by the rules and standards of society.
45. a. I am bound by my duties and obligations to others.  
b. I am not bound by my duties and obligations to others.
46. a. Reasons are needed to justify my feelings.  
b. Reasons are not needed to justify my feelings.

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47. a. There are times when just being silent is the best way I can express my feelings.  
b. I find it difficult to express my feelings by just being silent.
48. a. I often feel it necessary to defend my past actions.  
b. I do not feel it necessary to defend my past actions.
49. a. I like everyone I know.  
b. I do not like everyone I know.
50. a. Criticism threatens my self-esteem.  
b. Criticism does not threaten my self-esteem.
51. a. I believe that knowledge of what is right makes people act right.  
b. I do not believe that knowledge of what is right necessarily makes people act right.
52. a. I am afraid to be angry at those I love.  
b. I feel free to be angry at those I love.
53. a. My basic responsibility is to be aware of my own needs.  
b. My basic responsibility is to be aware of others' needs.
54. a. Impressing others is most important.  
b. Expressing myself is most important.
55. a. To feel right, I need always to please others.  
b. I can feel right without always having to please others.
56. a. I will risk a friendship in order to say or do what I believe is right.  
b. I will not risk a friendship just to say or do what is right.
57. a. I feel bound to keep the promises I make.  
b. I do not always feel bound to keep the promises I make.
58. a. I must avoid sorrow at all costs.  
b. It is not necessary for me to avoid sorrow.
59. a. I strive always to predict what will happen in the future.  
b. I do not feel it necessary always to predict what will happen in the future.
60. a. It is important that others accept my point of view.  
b. It is not necessary for others to accept my point of view.
61. a. I only feel free to express warm feelings to my friends.  
b. I feel free to express both warm and hostile feelings to my friends.
62. a. There are many times when it is more important to express feelings than to carefully evaluate the situation.  
b. There are very few times when it is more important to express feelings than to carefully evaluate the situation.
63. a. I welcome criticism as an opportunity for growth.  
b. I do not welcome criticism as an opportunity for growth.
64. a. Appearances are all-important.  
b. Appearances are not terribly important.
65. a. I hardly ever gossip.  
b. I gossip a little at times.
66. a. I feel free to reveal my weaknesses among friends.  
b. I do not feel free to reveal my weaknesses among friends.
67. a. I should always assume responsibility for other people's feelings.  
b. I need not always assume responsibility for other people's feelings.
68. a. I feel free to be myself and bear the consequences.  
b. I do not feel free to be myself and bear the consequences.

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69. a. I already know all I need to know about my feelings.  
b. As life goes on, I continue to know more and more about my feelings.
70. a. I hesitate to show my weaknesses among strangers.  
b. I do not hesitate to show my weaknesses among strangers.
71. a. I will continue to grow only by setting my sights on a high-level, socially approved goal.  
b. I will continue to grow best by being myself.
72. a. I accept inconsistencies within myself.  
b. I cannot accept inconsistencies within myself.
73. a. Man is naturally cooperative.  
b. Man is naturally antagonistic.
74. a. I don't mind laughing at a dirty joke.  
b. I hardly ever laugh at a dirty joke.
75. a. Happiness is a by-product in human relationships.  
b. Happiness is an end in human relationships.
76. a. I only feel free to show friendly feelings to strangers.  
b. I feel free to show both friendly and unfriendly feelings to strangers.
77. a. I try to be sincere but I sometimes fail.  
b. I try to be sincere and I am sincere.
78. a. Self-interest is natural.  
b. Self-interest is unnatural.
79. a. A neutral party can measure a happy relationship by observation.  
b. A neutral party cannot measure a happy relationship by observation.
80. a. For me, work and play are the same.  
b. For me, work and play are opposites.
81. a. Two people will get along best if each concentrates on pleasing the other.  
b. Two people can get along best if each person feels free to express himself.
82. a. I have feelings of resentment about things that are past.  
b. I do not have feelings of resentment about things that are past.
83. a. I like only masculine men and feminine women.  
b. I like men and women who show masculinity as well as femininity.
84. a. I actively attempt to avoid embarrassment whenever I can.  
b. I do not actively attempt to avoid embarrassment.
85. a. I blame my parents for a lot of my troubles.  
b. I do not blame my parents for my troubles.
86. a. I feel that a person should be silly only at the right time and place.  
b. I can be silly when I feel like it.
87. a. People should always repent their wrongdoings.  
b. People need not always repent their wrongdoings.
88. a. I worry about the future.  
b. I do not worry about the future.
89. a. Kindness and ruthlessness must be opposites.  
b. Kindness and ruthlessness need not be opposites.
90. a. I prefer to save good things for future use.  
b. I prefer to use good things now.
91. a. People should always control their anger.  
b. People should express honestly-felt anger.

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92. a. The truly spiritual man is sometimes sensual.  
b. The truly spiritual man is never sensual.
93. a. I am able to express my feelings even when they sometimes result in undesirable consequences.  
b. I am unable to express my feelings if they are likely to result in undesirable consequences.
94. a. I am often ashamed of some of the emotions that I feel bubbling up within me.  
b. I do not feel ashamed of my emotions.
95. a. I have had mysterious or ecstatic experiences.  
b. I have never had mysterious or ecstatic experiences.
96. a. I am orthodoxly religious.  
b. I am not orthodoxly religious.
97. a. I am completely free of guilt.  
b. I am not free of guilt.
98. a. I have a problem in fusing sex and love.  
b. I have no problem in fusing sex and love.
99. a. I enjoy detachment and privacy.  
b. I do not enjoy detachment and privacy.
100. a. I feel dedicated to my work.  
b. I do not feel dedicated to my work.
101. a. I can express affection regardless of whether it is returned.  
b. I cannot express affection unless I am sure it will be returned.
102. a. Living for the future is as important as living for the moment.  
b. Only living for the moment is important.
103. a. It is better to be yourself.  
b. It is better to be popular.
104. a. Wishing and imagining can be bad.  
b. Wishing and imagining are always good.
105. a. I spend more time preparing to live.  
b. I spend more time actually living.
106. a. I am loved because I give love.  
b. I am loved because I am lovable.
107. a. When I really love myself, everybody will love me.  
b. When I really love myself, there will still be those who won't love me.
108. a. I can let other people control me.  
b. I can let other people control me if I am sure they will not continue to control me.
109. a. As they are, people sometimes annoy me.  
b. As they are, people do not annoy me.
110. a. Living for the future gives my life its primary meaning.  
b. Only when living for the future ties into living for the present does my life have meaning.
111. a. I follow diligently the motto, "Don't waste your time."  
b. I do not feel bound by the motto, "Don't waste your time."
112. a. What I have been in the past dictates the kind of person I will be.  
b. What I have been in the past does not necessarily dictate the kind of person I will be.
113. a. It is important to me how I live in the here and now.  
b. It is of little importance to me how I live in the here and now.
114. a. I have had an experience where life seemed just perfect.  
b. I have never had an experience where life seemed just perfect.
115. a. Evil is the result of frustration in trying to be good.  
b. Evil is an intrinsic part of human nature which fights good.

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116. a. A person can completely change his essential nature.  
b. A person can never change his essential nature.
117. a. I am afraid to be tender.  
b. I am not afraid to be tender.
118. a. I am assertive and affirming.  
b. I am not assertive and affirming.
119. a. Women should be trusting and yielding.  
b. Women should not be trusting and yielding.
120. a. I see myself as others see me.  
b. I do not see myself as others see me.
121. a. It is a good idea to think about your greatest potential.  
b. A person who thinks about his greatest potential gets conceited.
122. a. Men should be assertive and affirming.  
b. Men should not be assertive and affirming.
123. a. I am able to risk being myself.  
b. I am not able to risk being myself.
124. a. I feel the need to be doing something significant all of the time.  
b. I do not feel the need to be doing something significant all of the time.
125. a. I suffer from memories.  
b. I do not suffer from memories.
126. a. Men and women must be both yielding and assertive.  
b. Men and women must not be both yielding and assertive.
127. a. I like to participate actively in intense discussions.  
b. I do not like to participate actively in intense discussions.
128. a. I am self-sufficient.  
b. I am not self-sufficient.
129. a. I like to withdraw from others for extended periods of time.  
b. I do not like to withdraw from others for extended periods of time.
130. a. I always play fair.  
b. Sometimes I cheat a little.
131. a. Sometimes I feel so angry I want to destroy or hurt others.  
b. I never feel so angry that I want to destroy or hurt others.
132. a. I feel certain and secure in my relationships with others.  
b. I feel uncertain and insecure in my relationships with others.
133. a. I like to withdraw temporarily from others.  
b. I do not like to withdraw temporarily from others.
134. a. I can accept my mistakes.  
b. I cannot accept my mistakes.
135. a. I find some people who are stupid and uninteresting.  
b. I never find any people who are stupid and uninteresting.
136. a. I regret my past.  
b. I do not regret my past.
137. a. Being myself is helpful to others.  
b. Just being myself is not helpful to others.
138. a. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.  
b. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss.

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139. a. People have an instinct for evil.  
b. People do not have an instinct for evil.
140. a. For me, the future usually seems hopeful.  
b. For me, the future often seems hopeless.
141. a. People are both good and evil.  
b. People are not both good and evil.
142. a. My past is a stepping stone for the future.  
b. My past is a handicap to my future.
143. a. "Killing time" is a problem for me.  
b. "Killing time" is not a problem for me.
144. a. For me, past, present and future is in meaningful continuity.  
b. For me, the present is an island, unrelated to the past and future.
145. a. My hope for the future depends on having friends.  
b. My hope for the future does not depend on having friends.
146. a. I can like people without having to approve of them.  
b. I cannot like people unless I also approve of them.
147. a. People are basically good.  
b. People are not basically good.
148. a. Honesty is always the best policy.  
b. There are times when honesty is not the best policy.
149. a. I can feel comfortable with less than a perfect performance.  
b. I feel uncomfortable with anything less than a perfect performance.
150. a. I can overcome any obstacles as long as I believe in myself.  
b. I cannot overcome every obstacle even if I believe in myself.

## APPENDIX C

THE MEANS AND STANDARD DEVIATIONS  
OF FIRO-B AND POI

In the tables that follow, the means and standard deviations given are those for the differences of the test and retest scores for the individuals tested. These means were then tested against a Null Hypothesis of no change using the standard statistical analysis for a small sample developed in most elementary statistics books. See, for example, the book by John E. Freund.<sup>1</sup> The fact that a test and retest score for the same individuals is being analyzed was taken into account. This is why the mean difference of the scores for each individual was tested against no change instead of testing to see if the mean score of the test was significantly different from the mean score of the retest.

The data for the FIRO-B test is given only for the subgroups of ministers and students since the FIRO-B scores of the entire group showed no statistically significant changes when analyzed in this manner.

A further t-test was also used to determine if there was a significant difference between the average amount of change of the students and that of the ministers. On the FIRO-B, the only significant changes were of the EI, EA and WA; with the EI and EA significant

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<sup>1</sup>John E. Freund, "Modern Elementary Statistics," (Englewood Cliffs: Prentice Hall, 1967), Chapter 9, pp. 219-261.



at the .005 level and the WA significant at the .025 level. On the POI, the only significant changes occurred on the TC, EX, and FV tests; all were significant at the .10 level.

## FIRO-B MINISTERS

EI	EC	EA
$\bar{X} = - .67$	$\bar{X} = - .11$	$\bar{X} = =1.11$
$S = .87$	$S = 1.61$	$S = 2.08$
$T = -2.32$	$T = - .20$	$T = -1.58$
Significant at .05	Not Significant	Significant at .10

WI	WC	WA
$\bar{X} = -1.33$	$\bar{X} = .11$	$\bar{X} = - .89$
$S = 3.67$	$S = 1.12$	$S = 1.16$
$T = -1.09$	$T = .29$	$T = -2.25$
Not Significant	Not Significant	Significant at .05

## FIRO-B STUDENTS

EI	EC	EA
$\bar{X} = 1.10$	$\bar{X} = .20$	$\bar{X} = 1.50$
$S = 1.44$	$S = 1.47$	$S = 1.50$
$T = 2.39$	$T = .43$	$T = 3.14$
Significant at .05	Not Significant	Significant at .01

WI	WC	WA
$\bar{X} = .30$	$\bar{X} = 0$	$\bar{X} = .70$
$S = 3.36$		$S = 1.82$
$T = .28$		$T = 1.23$
Not Significant		Not Significant

## POI FOR WHOLE GROUP

TC	I	SAV
$\bar{X} = - .10$	$\bar{X} = 4.42$	$\bar{X} = .52$
$S = 2.45$	$S = 4.61$	$S = 1.61$
$T = - .18$	$T = 4.17$	$T = 1.41$
Not Significant	Significant at .005	Significant at .10
EX	FR	S
$\bar{X} = .84$	$\bar{X} = 1.00$	$\bar{X} = .73$
$S = 2.73$	$S = 1.56$	$S = 1.63$
$T = 1.34$	$T = 2.79$	$T = 1.97$
Significant at .10	Significant at .10	Significant at .05
SR	SA	NC
$\bar{X} = .21$	$\bar{X} = 1.68$	$\bar{X} = .10$
$S = 1.47$	$S = 2.49$	$S = 1.80$
$T = .63$	$T = 2.94$	$T = .24$
Not Significant	Significant at .005	Not Significant
SY	A	C
$\bar{X} = .36$	$\bar{X} = 1.15$	$\bar{X} = 1.63$
$S = 1.11$	$S = 1.68$	$S = 2.27$
$T = 1.44$	$T = 3.02$	$T = 3.14$
Significant at .10	Significant at .055	Significant at .005

## POI FOR STUDENTS

TC	I	SAV
$\bar{X} = - .80$	$\bar{X} = 5.00$	$\bar{X} = .50$
$S = 2.63$	$S = 4.19$	$S = 1.78$
$T = - .96$	$T = 3.77$	$T = .89$
Not Significant	Significant at .005	Not Significant
EX	FR	S
$\bar{X} = 1.70$	$\bar{X} = .50$	$\bar{X} = .90$
$S = 2.50$	$S = 1.43$	$S = 1.66$
$T = 2.15$	$T = 1.0$	$T = 1.71$
Significant at .05	Not Significant	Significant at .10
SR	SA	NC
$\bar{X} = .60$	$\bar{X} = 1.30$	$\bar{X} = .40$
$S = 1.50$	$S = 2.16$	$S = 2.12$
$T = 1.26$	$T = 1.90$	$T = .60$
Not Significant	Significant at .05	Not Significant
SY	A	C
$\bar{X} = .50$	$\bar{X} = .90$	$\bar{X} = 1.90$
$S = 1.27$	$S = 1.66$	$S = 2.13$
$T = 1.25$	$T = 1.71$	$T = 2.82$
Not Significant	Significant at .10	Significant at .01

## POI FOR MINISTERS

TC	I	SAV
$\bar{X} = .66$	$\bar{X} = 3.77$	$\bar{X} = .56$
$S = 2.07$	$S = 5.09$	$S = 1.51$
$T = .96$	$T = 2.22$	$T = 1.11$
Not Significant	Significant at .05	Not Significant
EX	FR	S
$\bar{X} = - .11$	$\bar{X} = 1.56$	$\bar{X} = .67$
$S = 2.84$	$S = 1.59$	$S = .94$
$T = - .12$	$T = 2.94$	$T = 2.13$
Not Significant	Significant at .01	Significant at .05
SR	SA	NC
$\bar{X} = - .22$	$\bar{X} = 2.22$	$\bar{X} = - .22$
$S = 1.58$	$S = 2.86$	$S = 1.46$
$T = - .42$	$T = 2.33$	$T = - .45$
Not Significant	Significant at .025	Not Significant
SY	A	C
$\bar{X} = .22$	$\bar{X} = 1.44$	$\bar{X} = 1.55$
$S = .97$	$S = 1.74$	$S = 2.51$
$T = .68$	$T = 2.48$	$T = 1.85$
Not Significant	Significant at .025	Significant at .05

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